STATUTES

O. S. B.

1632

f18 c7 b7

BOUND BY MALTBY'S OF OXFORD

very rare

12/6

STATVTES
COMPYLED FOR TI.
BETTER OBSERVATIOI
OF
THE HOLY RVLE OF
THE MOST GLORIOVS FATHER
AND
PATRIARCH S. BENEDICT

Confirmed by the ordinary Authoritie of the right honorable ād Reuer. Father in Chr. the Lo. MATTHIAS HOVIVS Archbishop of Macklin and Primate of the Netherlands &c. as alsoe by authority from the Pope his Holynesse delegated to him, and by him deliuered to the English Religious VVoemen of the Monastery of our blessed Lady the perpetuall Virgin Mary in Bruxelles and to all their Successours;

Quis est homo qui timet Dominum; legem statuet ei in via quam elegit. Psal. 24.

VVhat a kinde of person is that, who feareth ar lord hee will constitute him a law, for that State of life where of hee hath made choyce;

Printed att Gant by Ioos Dooms.

THE FIRST PARTE OF THE STATVTES OF THOSE THINGS THAT Appertayne to common Disciplyne AND ARE TO BEE OBSERVED OF ALL

CHAPTER I.

Of Piety.

1. WHERE as the cheifest scope and end of Euery Religious Order is to aduance the Professours there of to the Saluation and spirituall perfection of their Soules, therefore all that enter this Congregation, must dilligently apply themselues, that by meete and conuenient, meanes, they may attayne to the proposed end of their Vocation: the cheife meanes where of are, the exercises of true piety, and deuotion, as often prayer, meditation,

ditation, confeſſion of their Sinnes, the holy Communion, and the Mortification of themſelues;

2. Beſides the tyme appoynted for the accompljshing of the deuyne Office, and reading of ſpirituall bookes, euery one shall each day imploy one whole hower in mentall prayer. the which tyme that they may fruytefully ſpend, to the comfort of their Soules; the Abbeſſe shall endeauour that thy may bee inſtructed by ſuch ſpirituallmen, as are well experienced in that godly exerciſe that they may not onely ſtirr vpp in themſelues, ſuch affections as may further them to vertue, but that they may alſoe the better diſcouer the illuſions of the Ghoſtly Enemy and know how to auoyde them;

3. If any of the Religious bee found vn apt for this kinde of exerciſe, lett her beſtow the afforeſayd tyme, either in vocall prayer, or in ſome other deuoute imployment, according to the Iudgment of the Ghoſtly Father;

4. They shall confeſſe and Communicate once euery weeke, the which they shall doe alſoe vppon the cheifeſte Feaſts of the Church, and the Order; except the ghoſtly Father shall iudge ſome tymes otherwiſe, for ſome in perticuler, and more then this they may bee permitted; as the Abbeſſe with

with the approbation of the Ghoſtly Father shall thinke good;

5. When they haue made their vowes and profeſſion, for three dayes they shall receaue the holy Euchariſt; that they conſidering the greatneſſe of the benefitt which they haue receaued, they may become more gratefull to the king of heauen to whom they are eſpowſed.

6. Out of the tyme of Confeſſion none shall ſpeake with her ghoſtly Father vppon any pretence whatſoeuer, but in ſuch manner and tyme as to the Abbeſſe, and Superiour shall ſeeme meeteſt, and then leaue shalbee graunted to conferr with him ſoe oft, as the Abbeſſe or Superior shall perceaue that it will bee for her good, that requeſteth licence: which licence the Prioreſſe, Miſtris of the nouices, ād Cellarier may grante to thoſe that are vnder their ſeuerall Charges: ſoe that firſt they know the ghoſtly Father his opinion whether, and in what manner hee shall thinke it profitable for them;

7. The Lady Abbeſſe muſt ſett downe a certayne tyme for their confeſſions, and shee muſt ſee that all goe to one ghoſtly Father (whom the Bishopp shall appoynte them for that purpoſe) if the number will permitt it, otherwiſe shee with her Conuent shall

chooſe another approued by the Ordinary, vnto whom that parte of the Conuent shall confeſſe, which the Abbeſſe shall thinke good to appoynte;

8. None of the Religious shall preſume to cenſure her Confeſſor, either in the way of prayſing or diſcommending him before others, neither by Compariſon to prefer the one aboue the other, or to manifeſt their defects, but onely to the Abbeſſe; and if hee haue giuen Counſayle or aduiſe to any of them, lett her not diſcouer it in any ſuch ſort, that any hurt or detrimēt may enſue thereof;

9. They shall all confeſſe to their Ordinary Ghoſtly Father, and to noe other, except the Abbeſſe giue them leaue, and all shall confeſſe twice or thrice euery yeare to that Preiſt that the moſt Reuerend lord Bishopp in ſpeciall manner for that purpoſe shall appoynte; alſoe the Lady Abbeſſe shall prouide ſome three or fower Preiſts (according to the number of the Couent) vnto whom, by her leaue they may confeſſe, as often as shee shall deeme fitting for their ſpirituall good, hauing notwithſtanding ſtill good regard, that shee diſturbe not the good order of her Monaſtery hereby; And this conformable to the decree of Clement the VIII. made for Superiours of Monaſteryes in the yeare of our lord 1594.

Let

10. Let the Abbesse appoynte them a certayne tyme for the dayly examination of their Consciences, that thereby they may the better Consider of the state of their Soules, and what fruyte they reape by their holy Exercises;

11. If the Abbesse perceaue that some doe not soe much attend to their spirituall proffitt, as they should, and thereby giue her lesse satisfactiō, let her in a motherlike manner exhort them to vse more dilligence for the tyme to come, and therefore it will much proffitt them, that at lest once a yeare all the Religious liue retyred from the rest (but not all at one tyme) that they may the better Recollect and confirme themselues in Spirit, but this wilbee most expedient for them, that make lesse progresse and aduancement in vertue and Religious life;

12. None shall seeke for any spirituall aduise or receaue any such directions, but from those which the Abbesse shall approue neither shall shee receaue any Instructions for that purpose without the expresse consent of her sayd Superiour;

13. Lett the Abbesse haue especiall care that noe bookes that sauour not of a Religious Spirit, or which doe not helpe there vnto, bee at any tyme brought into the Monastery; And lett the Catoloque of all the

bookes of the Monaſtery bee examined of ſome learned diſcreete man, whoe may diſcerne whether they are profitable for Religious Spirits or noe, and lett her allow but ſome few for euery one, commaunding the reſt to bee kept by one of the Religious, to bee communicated vnto others as neede ſhall require;

14. None without the leaue of the Superiour ſhall vſe vppon herſelfe any Corporall auſteritie, ouer and aboue that which the rule and Statutes doe appoynte, or which the ghoſtly Father ſhall not approue; yet the Lady Abbeſſe may not onely permitt, but alſoe enioyne ſome auſteritie to her Religious Subiects, when shee ſhall Iudge it meete for their ſpirituall good;

15. If the Abbeſſe ſee any one of her Religious giuen to more auſteritie then the reſt, and to bee more feruent in her good Exerciſes, shee muſt endeauour to aduance and helpe her in her good deſires, yet ſoe that all bee done with in the limitts, of prudence and diſcretion; And all the Religious of this Congregation are to vnderſtand that there is nothing appoynted in any other Religious Order, which may helpe for the increaſe of Gods holy Spiritt, which ſhall not alſoe bee moſt willingly permitted to them of this holy Congregation, if ſoe bee

it

it shall bee thought expedient for them;

16. They that are permitted to vse vppon themselues any bodyly affliction, or mortification, must soe endeauour to conceale the same, that (as farr as lyeth in them) it may not bee knowne to the rest, except the Abbesse for some other good respects shall otherwise appoynte

17 Once euery weeke each one shall make a disciplyne for soe long a tyme as the Abbesse shall thinke good, and it is to bee done on Friday at night, except the Abbesse some tyme shall appoynte some other day;

18. Although the Abbesse may apply the prayers and deuotions of her Religious, for the obtayning of gods assistance and grace, or for some other benefitt from his deuine goodnesse, yet shall shee bring in noe new obligations, but with great moderation, or with very great Consideration;

19. They shall say or sing their howers, and the deuyne office, according to the Romane vse, they shall say the litle Office of our blessed lady, the Office of the deade, the Graduall Psalmes, the seuen penetentiall Psalmes, and Litanies, in such sort as is appoynted in the breuiary of Rome;

20. They shall sing the Mattines, laudes ād the rest of the howers vppō the principallest Feasts of the yeare, kept either by the

precept of the Church; or vppon Custome, vppon the Feasts of their Patrones; and Patroneſſes, both of their Order and of their perticuler Churches, and of the Feast of the dedication of the same, alsoe they are to sing euery day their conuentuall Masse, except the Abbesse for iust causes for a tyme ordayne otherwayes, both in these latter, as alsoe in the former Solemnities; Once euery weeke a Masse of the holy Ghost is to bee sung, or sayd, and as often as the Office of the blessed Virgin is sayd on the Saturdayes, soe often a Masse is to bee celebrated of our blessed Lady, for this end that the Conuent may obtayne of our lord spirituall progresse and aduancement

22. Whyle they sing, or say the deuyne Office, lett them obserue due grauitie and Modesty, and decent composition of their cariage, neither may they post ouer their seruice. but they must pronounce each worde with moderate leisure, distinctly, and truly, and with soe loude a voyce, that they may bee well herd and vnderstoode by those that are out of the Quire;

23. None may intreate or labour to haue leaue to intone or reade any thing, but as it shall bee appoynted her, neither may shee any wise refuse any thing that shee is willed to sing or reade, except shee first make know her

ter impediment to the Superiour; to whose Commaundement shee is wholly to submitt her selfe;

24. They may some tymes vse Musicke in the deuyne office, yet it must bee with great Moderation, togeather with the good edification of the hearers, and only such Songs they are to sing as are truly graue and modest;

25. If vppon iust hindrance any shalbee absent from the other Canonicall howers, yett all must bee present at Complyne, except some vrgent Cause shall excuse them, or that the Abbesse shall iudge some other busines to bee more necessary and important;

CHAPTER 2.

Of Pouertie;

1. ALL such as make their profession of Religion in this Congregation, must vnderstand that they can haue nothing in propriety, euen as the Rule hath enacted; what soeuer therefore is giuen them by ther frends and kinsfolkes, is to bee applyed to the vse of the Conuent and Communitie; But if the Abbesse will permitt any to haue any

any thing of ſmale price as a memory of their Frends,it may not bee any thing that is made of gould or Siluer,and much leſſe of pretious ſtones,ſett either in gould or Siluer;

2. Goulden or Siluer Veſſells may not bee vſed in this Congregation , except for the Church or Infirmary , and for this latter in meane and ſmale quantitie and number ; Neither may the Abbeſſe vſe ſuch Veſſell in her Cell,or in the Refectory, but this may bee permitted for the intertaynment of Gueſtes, (when it shalbee thought expedient to vſe any ſuch entertaynment) yet with this moderation , that in them all vanitie and ſecular pompe is to bee eschewed;

3. They muſt auoyde all notable ſingularitie and curioſitie in their apparell, Images, and all other Furniture of their Cells , and they are to haue only thoſe things,which befitt religious decency , and are for their health,and they muſt willingly imbrace what ſoeuer appertayneth to their diett and Apparell according to true Religious pouertie ;

4. There woolen or linnen apparell may not bee made of any fine Coſtly Cloath, yea though itt bee giuen them, or bee by their parents beſtowed vppon them, but they are to weare thoſe things,that are of a moderate price,and are laſting;

5. They shall not giue or receaue one of another

another any thing, without the lady Abbesse or the Superiours licence, ye the Prioresse, Mistresse of the Nouices, and Celarier may some tyme giue leaue to those that are vnder their charge, to giue or take one of another, some matter of litle moment or value;

6. Let none begg any thing of her frēds or Parents, for her proper vse, but if her frēds or Parents will giue any thing, lett it bee soe done that it may bee applyed to the Communitie, or left to the will and disposition of the Abbesse, that shee may bestow it vppon them as shee shall thinke good;

7. It may not bee lawfull to lend or grāt any thing appertayning to the Monastery to any abroade, without leaue from the Abbesse;

8. Each Religious shall once euery yeare (to witt before the first Sunday in lent) goe to the lady Abbesse and with due humilitie and reuerence declare vnto her, that what soeuer they haue, they willingly offer it vnto her, leauing it to her Will, whether shee will suffer them to retayne, restore, or otherwise dispose ther of in the best sort, as in our lord, shee shall thinke most meete, and if the Abbesse will take a vew of each thing in perticuler, they shall bring them all vnto her, in all Fidelitie, neither may they haue any thing locked

ked vpp in Cheſtes or Coffers, without the leaue and knowledge of the Abbeſſe;

9. And to the end euery one may ſtricktly and carefully keepe their vow of pouerty, it is enacted, that if any after her death (which God forbidd) should bee found a Proprietary and to haue any thing of notable value for her vſe, or in the Cuſtody of any other, without the Abbeſſes knowledge, shee shalbee infallably depriued of Chriſtian Buriall;

CHAPTER 3.

Of Chaſtitie;

IT is very fitt the Spouſes of Chriſt imitate all Angelicall puritie, which may conſerue in them the integritie of their bodyes and myndes; therefore they muſt fly all ſuch things which may any wayes cauſe any impreſſion in their myndes, contrary to puritie

2. They shall conceale noe greiueous temptation, which they shall not manifeſt to their ghoſtly Father yea and to their immediate Superiour, or to the Abbeſſe, if they thinke they may receaue from them any comfort or helpe; lett them shew all modeſty and humilitie in their wordes, Countenances, geſtures, and Actions, and lett them behaue

behaue themselues each to others with due respect, and Religious grauitie, and euery one is to behould as it were Christ himselfe in her Sister;

CHAPTER 4.

Of Obedience;

1. AS the Religious haue vowed to God and to their Superiours themselues, and what soeuer els they haue, soe must they suffer themselues to bee guyded and gouerned by their Abbesse, and Superiour, as the Interpretours of Gods holy will; therefore let them wholy giue themselues to perfect holy obedience, and let them labour to bee excellent in the same, not onely willingly and promptly, performing those things that are enioyned them, but fullfilling them in such sorte and fashion, as they thinke to bee most conformable to the Superiours Will;

2. Euery one must bee ready to vndergoe all base Offices and exercises, what soeuer the Abbesse shall thinke good to impose vppon them, neither may they thinke themselues exempt from this by any office, degree or Qualitie, nor may they expect any priuiledge

ledge, but in case of Necessitie onely, but euery one is to know that all are to liue equally vnder one and the selfe same Rule of Obedience, without exception of any persons or person;

3. When the Superiour commaundeth any thing, that may bee hurtfull to their health, or an hindrance of a greater good, or that it cannot bee performed within the tyme allotted them, then let them soe manifest the difficultie to her, that yet withall, they leaue all to her Iudgment and discretion, and soe obey, if it may bee done without manifest Sinne;

4. If any should request any thing of her Superiour which shee thinketh needefull for the health of her body or Soule, or for the performance of any duty and charge enioyned her, lett her first commend the matter to God, and with a resigned mynde lett her open the case to the Superiour, and after it hath beene some two or three tymes denyed her, lett her neuer mention the matter more, except shee verely thinke, her Superiour hath forgott it, and that shee will take it well, that shee bee put in mynde there of;

5. They shall not onely obey the lady Abbesse, but also all others of the Conuent, whether they bee of the Quire or Conuerse) whoe

whoe from her receaue power and Authoritie, otherwise none may commaund, or reprehend another, without expresse leaue from the Abbesse, and of her shee is to vnderstand how farr shee may proceede in commaunding, or in her reprehension.

6. If any bee commaunded any thing by the subordinate Superiour, which is different from that which the cheife Superiour or Abbesse did commaunde or apoynte, let the Inferiour manifest to the Subordinate her Superiours Will, and Order, and lett her without further Contradiction reuerently obey, if shee see her persist and continew in her commaunde, but let the subordinate afterwards informe her Superiour of the Case if any error or fault happen thereby.

7. If at any tyme happyly the subordinate Superiours, commaunde diuersly any one, in things appertayning to their charges, lett them represent their difficulties, each one to the other, without all contention: and if the case soe require it, with externall and mutuall shew of Reuerence, lett them remitt it to the arbitrement of the Abbesse, or Superiour laying barely open the Case without further dispute, and soe lett them thinke that to bee best which the Abbesse or Superiour, sufficiently informed, shall iudge to bee soe;

8. What soeuer is denyed by any subordinate Superiour, shee may not aske the same of the Abbesse, except alsoe shee declare vnto her, that the Subordinate Superiour did deny it, togeather with the reason of her sayd deniall, soe far as shee knoweth or can guesse;

9. They are to obey her that commaundeth anything in the Lady Abbesses name, although in very deede shee haue noe such authoritie soe to commaunde, and ordinarily in their Commaundements, they are rather to vse the Abbesses name, then their owne; except onely the mother Prioresse, Mistresse of the Nouices, and Cellarier, towards those of their charge;

CHAPTER 5.

Of the Inclosure;

1. THey must haue a speciall care of keeping their Inclosure, soe much commended and (with vehement words expressing the necessitie thereof) commaunded by the sacred Counsell of Trent: moreouer seing they haue bound themselues by vow to the obseruation thereof, they must hold it necessary to bee kept;

2. Their

2. Their Incloſure muſt bee enuyroned with high Walls, which may contayne that parte of the Church, to witt the Quyre allotted to their proper vſe, togeather with the Cloyſter dormitory Refectory, andall the Offices and buyldings, which are appertayning to the proper vſe of the profeſſed Religious; togeather with the Gardens, Orchards, and ſuch like, ſoe that none from abroade may enter into this Incloſure, by any Stayres, or Gates, but onely by one dore or Gate, if it may bee any wiſe ſo contriued commodiouſly;

3. Noe profeſſed Religious may goe out of this Incloſure, but vppon conſtraynte of Fyre, extreme famyne, Warr, ruyne of the buyldings, and ſuch like greueous dangerous caſes, and for other Caſes approued vppon vrgent neceſſitie, or commaunded by the lord Bishopp, or the Viſitor; yet when the Schollers of Religion are to receaue their Religious habitt, or the Nouices are to make their Profeſſion, the Abbeſſe with ſome few of her Religious, may goe out of the Quier, and enter into the outward parte of the Church, that they may aſſiſt them in that ſolemne Action; which is alſoe permitted to the Abbeſſe newly choſen, that with a decent Company of her Religious, shee may alſoe enter the ſame, to receaue the

Bishopps Benediction : for which, and for some other necessary Causes and vses, there may bee a Conuenient passage betwixt the Quier and the outward Church.

4. All that are not Religious or not of the Conuent of what sex, age, or Condition soeuer they bee, may not enter into the Inclosure but vppon necessary Causes, approued and licenced by the Bishopp in writing, without which licence according to the decree of the Counsayle of Trent, both the person that entreath, and the person that admitteth him, incurreth the payne of Excommunication;

5. Other Religious weomen of the same Order liuing vnder these Statutes, being sent by their Superiours to some other place, may in their passage be receaued in to any Monastery of this Congregation, and therein they may stay for two or three dayes, or longer, as according to prudence and Charitie it shalbee thought conuenient;

6. The Visitours accompanyed with certayne modest and graue Clergy men may enter in, to performe their Visitation, or for any other necessary businesse;

7. When the ghostly Father entreth into the Monastery to visite the sicke, or for some other necessary matter, one or two Religious appoynted by the Abbesse for that purpose

poſe shall allwayes bee preſent with him, and if any Religious bee to bee buryed, ſoe many from abroade may bee preſent at that Office as shalbee thought needefull.

8. The Phiſition, Surgeon, Workemen, Gardiners, Porters, Carters, Maſons, and all ſuch as haue any neceſſary imployments within the Monaſtery may bee ſuffred to enter; they muſt keepe accompt in what number they enter, that in the ſame number they may departe, and thoſe that enter muſt bee accompanyed by two or three of the Religious to thoſe places where they are to bee ymployed, none of the Religious may approach to thoſe that are entred without the expreſſe licence of the Abbeſſe, the which not withſtanding shee may not graunt to any one alone.

9. When the people from abroade haue leaue to ſpeake with the Religious, lett it bee done at a Grate when neede shall require. within the Grate lett a Curtayne hang which may ſoe hang shutt, or bee drawne to lett the Religious bee ſeene, or not to bee ſeene, as the Abbeſſe shall thinke beſt expedient.

10. In the place where the Religious make their Confeſſions, lett a Cloth bee ſoe drawne and faſtned, that the penitent may

not seethe Ghostly Father, nor yet bee seen by him; All that the Religious are to receaue into the Inclosure, lett them receaue it by a Turne, except it bee of that kinde, that by the Turne they cannot receaue it; the Turne with in must bee locked and made fast, in such sort that it may not bee tourned about, but at such tymes as any thing is to bee receaued in thereby;

CHAPTER 6.

Of Silence;

1. IN such places and tymes as soueraigne silence is to bee kept; (to witt, in the dormitory, Refectory, Chapter house, Quier, and Cloyster, and in the howers assigned for silence, as are to bee seene afterwards in the twelueth Chapter, and in the 7. 8. and 9. Numbers, and after Complyne vntill Prime ended, none may speake but vppon vrgent necessitie, and that by noe other meanes shee can expresse her meaning, and make her selfe vnderstoode, for then shee may speake, but yett with a low voyce and with all breuitie;

2. At what tyme they worke togeather in the Common workehouse they may speake, but yett onely of things necessary and

and with a low voyce;

3. If any should seeke for another, lett her goe and seeke her, but without noyse, ād shee may not call her with a loude voyce, and if shee finde her with others, lett her deliuer vnto her the Superiours commaundement, that others may not vnderstand it, and shee that is called for to another place, lett her giue notice thereof to the Superiour of that place to the end shee may know whether shee goeth;

4. Soe often as they speake togeather, they must haue good care that they may not bee heard out of the place where they are at that present; In their Recreations (when they are permitted them) lett them bee soe myndefull of modesty and Religious decency, that one push and thrust not another, noe nor soe much as touch her, soe farr as lyeth in her; In their speeches and Conuersation lett them auoyde and fly all shew of contempt and litle esteeme of others, all kinde of mocking, and scoffings, and all other things what soeuer, whereby either throughe their wordes or actions, any kinde of occasion of brabble or displeasure may arise;

5. And for as much as here mention is made of the Recreations of the Religious; it is prohibited that within the Inclosure

any kinde of beasts bee kept or fedd, but for the vse of the Communitie, and not for the priuate Recreation of any one alone, neither vppon any coulor or pretext what soeuer may they permitt any dwarfes, Idiotes, or young Infants to bee nourished or brought vpp within the Inclosure.

6. Their mutuall conuersation must bee vsed for their health, and Conseruation of Charitie, and therefore it must bee vsed in publike, and not in Corners, or in their Cells neither may the Religious vse any speech of such matters, which they haue heard of secular people abroade, except they bee of such, which may yeald Edification, and spirituall Comfort and proffitt to the hearers.

7. In their Conuersation lett thē so shew loue and Charitie to euery one, that withall they take good regard that they shew not themselues mare singularely affected to one then to another, and lett them doe reuerence to euery one, according as their State shall require, neither may they shunn the speech and Conuersation of any whoe soeuer.

8. They must bee very carefull that they talke not of their Stocke, and Nobilitie of their kindred, nor of plightes, Controuersies and debates, among their Parents, kindred, and Families, or dispute of them, yea they may

may not admitt any talke among themselues (but with great waryneſſe) of the Iarrs or enmities that one Prouince or Country hath with another.

9. None may ſpeake of the imperfection of any other, but onely to the Abbeſſe, or Superiour, or to thoſe from whom they may expect helpe and redreſſe; and if any dammage or hindrance by any ones defect, may bee thought to fall vnto the Monaſtery, and that by noe other way it can bee remedied, all shalbee bound to informe the Abbeſſe there of, that in good tyme both the hurt that may be fall vnto any perſon in perticuler, or the miſcheife that may happen to the whole Conuent in generall may bee hindred.

10. None shall heare any thing of any Religious vppon Bond of ſecrecy, and vppō that Condition that the Abbeſſe may not know it, yea rather they ought to hould it a thing right grate full and pleaſing to them, that shee should bee informed of all matters that may any wayes aduance, and ſett forward the good gouernment of the Monaſtery.

11. None may enter into the Office or Cell of another, without leaue, or vppon commaundement of the Superiour, and nether may they then enter, before they haue giuen a ſigne by knocking at the doare and

haue receaued an answeare to enter, lett the dore stand open soe long, as they talke and bee togeather within, except the Superiour doe expressely appoynte it otherwise;

12. Whyle they speake one to another, or of another, they may not call them by their bare names, but the Abbesse, Prioresse, Mistris of the Nouices, and Celarier shall call their Subiects Sisters, the professed of the Quier shall call alsoe the Conuerse, Sisters; but the professed of the Quier, must call them dames speaking of others that are professed of the Quier, the Prioresse must bee called of all Mother; the Mistrisse, of her Nouices must bee called Mistrisse, the Cellarier is alsoe to bee called Mother of those that are vnder her charge; But the Abbesse of all is to bee named lady: that by these names due honour and Reuerence may bee yealded each one in that Vocatiõ, ãd degree in which shee is placed by our lord ãd Sauiour Christ;

13. As they meete one with another lett them doe Reuerence each one to the other by an Inclination and bending of their bodyes, and lett each one endeauour to preuent the other with honour according to due Religious modesty; and all troughe the Iuniour professed ought principally to vse this preuention to her elders, and more Ancient in Religion by honoring and Reuerencing

rencing them, yet none but Superiours may exact it of them;

14. In speaking lett none vnmannerly interrupt anothers speech, or in twight her Sister of Errours: but in there Conuersation lett them bee myndfull to vse all due modesty, and decent cariage, with all Ciuilitie auoyding both in their Words and behauiour, all Rudenesse, sowernesse, or lightnesse, as alsoe all secular vanity and affectation: which noe wayes standeth with the grauitie, which appertayneth, vnto Religious persons; let alsoe their speech bee very sparing, and for the most part lett it bee about spirituall matters, or at lest wise about such matters as may sauour of spiritt, and nourish the same;

15. In their going and shutting of the doores, lett them make noe noyse, as much as lyeth in thē, but this they must beware of in tyme of soueraigne Sylence, and whē the Religious are at their reading ād meditaion;

16. When any (hauing obtayned leaue) visitt the Sicke, lett her soe behaue herselfe, that shee may recreate and ease them; and to the end shee may not bee trouble some vnto them, shee must first learne of the Infirmare by what meanes shee may best Cōfort them, and auoyde to bee greiuous to thē

17. When secu[illegible] people come, and (by the

the Superiours permission) speake with the Religious at the Grate, lett them signify vnto the Abbesse either by themselues, or by such as are appoynted to accompany them, those things whereof they had talke as the matter shall require; And then let them avoyde long conference, if it may bee done without offence, or except the matter bee of that moment and consequence, that longer speach may bee permitted.

18. Whyle they speake with secular people, and those that come vnto them from abroade; if the Prefect of the Turne, or her Companion cannot bee present, let them haue another appoynted by the Superiour, who may heare and see all that is spoken and done, who may neuer departe or leaue them alone till the speech bee fully ended.

19. Although nothing ordinarely ought to bee sayd which they would not haue herd and vnderstoode, yet when the case requireth Secrecy, and that the Religious cannot goe commodiously to the Abbesse, lett her request leaue by the Thourere to speake in secrett, and by her lett her deliuer the causes for which shee requireth such secrett conference, and of her shee is to expect an answeare how shee must proceede.

20. If any Religious bee not permitted to speake with any at the Greate, none may tell

tell her that shee was called for by any abroade, and that shee was denyed to speake with them.

21. None may speake with people abroade of the domesticall affayres of the Monastery, except they bee such matters as euery one may well vnderstand them, or which they know the Superiour will not bee vnwilling they should bee made knowne vnto them: and if any Externe should request the assistance of any of the Religious in any affayre, yet lett her not take vppon her to doe or write any thing without the lycence the Abbesse;

22 Wnyle the Religious are in the speaking place, lett them speake with soe lowa voyce, that they may bee onely heard of their Companions, and of the persons with whō they speake; More ouer lett them endeauour to behaue them selues there with all edification, and to apply some parte at lest of their talke to a spirituall end, neither lett them shOw that in such Conuersation they seeke for their omne priuate solace and Comfort, but rather for the Comfort of those that come to Visitt them, finally lett them soe bestow that tyme vppon others, that at the first peale they depart to the Quiar, from which none may bee absent, without the expresse licence of the Abbesse or Superiour;

23. In

23. In lent and intyme of Aduent the accesse of externes may not bee permitted, as neither vppon the dayes of Confession and Communion, and then the Religious may not bee seene of them, if vppon any occasion they bee permitted to speake with them except some important great reason shall require the contrary;

CHAPTER 7.

Of the Fasts, and the Common diett;

1. IN Aduent they must fast except the Sundayes, on which they obserue abstinence, and from Quinquagesima Sunday, included vntill Easter (excepting all Sundayes) they shall Fast, and abstayne from white meates; except the approued Custome of the Country, and the dearth of lenten meates doe perswade otherwise;

2. From Septuagesima included vntill Quinquagesima they shall abstayne from all flesh, in which tyme vppon Mundayes, Vednesdayes ād fridays they shall fast, except some double Feasts fall on those days; Also frō the Feast of the Ascention of our lord excluded, vntill the Vigill of Penticost they shall keepe Abstinence;

3. From

3. From the Feasts of the Natiuity of our blessed lady excluded, vntill Easterthey shall Fast euery wednesday and from the Kalends of Nouember excluded, they shall fast alsoe Mundayes, except vppon those ferias (out of lent) a double Feast bee celebrated ;

4. From the Feast of the Resurrection of our Sauiour Christ, tillthe Feast of the Natiuity of our blessed Virgin Mary included they may receaue twoe Refections euery day excepting Notwithstanding Fridayes, on which they shall obserue the approued Custome of the Prouince where in they liue, or els they shall fast ;

5. They must appoynte the howers of their Meales according to the Differences of the tymes ofthe yeare, or according to the deuine Seruice, and the holy Office of the Masse, as is sett downe in the Roman Missal

6. In the Fasts and abstinences of the Rule and Statutes, the Abbesse may dispence with such as are weake, and aged, and whēsoeuer any perticuler reason may perswade her there vnto, soe that Flesh bee not eaten in the Refectory, and that the grant passe not into a *Vnlett att a table a part.* custome: but vppon those dayes thatare forbidden by the Church, their approbation isto bee required who haue authoritie therein, according to the Custome of each Country ;

7. Vppon

7. Vppon due Consideration of the paynes and labours that are to bee sustayned in this Congregation, as alsoe of the Sex, but especially of the weake Complexions, and educations of very many which are admitted into this order those things that appertayne to their dyett, are so to bee moderated and tempered, that the Religious may with more strength goe forward in the performance of the deuine Seruices, and burthens of their Institute, and with more alacrity perseuer and continue in the same; therfore ordinaryly vppon Sundayes, Tuesdayes, and Thursdays through out the yeare, as alsoe vppon Chrismasse day falling vppon a friday, or Saturday, they may eate flesh, excepting hereafter according to the Rule they shall altogeather abstaine from flesh.

8. The measure of their meate and drinke shall depend vppon the Iudgment of the Abbesse, and as shee is not to permitt them any superfluyty in their dyett, soe is shee alsoe to haue care that nothing bee Wanting according to Religious decency, and each persons necessity, as on the cõtrary shee is to haue a speciall regard, that whilst shee endeauoreth to priuide for euery one in their Necessaryes, shee permitt not superfluyty to enter and take place amongst them

yet

yet ordinarely when they eate flesh, shee may giue to each one an Antipast, or Iallet, a pittance of flesh of halfe a pound, and a post past in fruyte, or some what els in steade of fruyte, when thy fast, besides the afforesayde (if they may bee had) lett her endeauour or giue vnto the Conuent what may bee gotten, or may well serue for their necessitie. If besides this the Phisition thinke any thing more, and aboue to bee giuen to any or that their necessitie or infirmity doe require any thing in perticuler, lett her endeauour to performe it towards them, with all pitty, charitie, and alacritie, soe that it bee not done in the Common Refectory, but either at the Superiours *or infirme table* or in the Infirmary;

9. Out of tymes of Refection they may not eate or drinke any thing, without the leaue of the Superiour, neither may they refuse those things that are appoynted them by their Superiour for their health and comfort, yet in these things the Prioresse, Mistresse of the Nouices, and Cellareir may giue leaue vnto those that are vnder their seuerall Charges;

10. If by experience it bee found, that the Comon dyett is not whole some for some lett that bee made knowne to the Abbesse, who shall prouide therefore, as in our lord

shee shall thinke good, and shee shall euery yeare declare vnto the Visitor what forme and manner shee obserueth in these things and withall lett her not suffer any to keepe any sweet meates, conserues, or Confections in their Cells, except the Phisition thinke that they must haue often vse thereof;

CHAPTER 8.

Of the Apparell of the Religious and of those things that appertaine to their bedding;

1. FOR their apparell they may vse that which the Abbesse (hauing regard of tymes and places) shall approue;

2. Besides the vpper or greate habitt they may haue two vnder Coates whereof the one or both in Winter may bee lyned with Furr;

3. The greate habitt must bee longer then their other Garments, which must reach to the ground, yet it may not bee soe long that it may hinder them in going, or bee dragged on the ground, and soe worne; and soe it must bee made, that the sleeues must bee three foote large, and what soeuer couereth the

the body must bee loose;

4. This greate habitt must bee blacke, and soe must the Scapular, and inward coate next to the Scapulare, if they vse any other coates or garments, it shall litle importe of what colour they bee, soe they bee either white, or blake or some other brownish or darke Colour;

5. Their Cloathes which are vnder their scapulare must bee open from the shoulders downe to the girdle and soe clasped, and for their sleeues they must not bee two wide, nor yet soe straight that they may not put their hands easely into each sleeue, neither in any of their garments may they vse any buttons or any silke;

6. They must not haue or weare any linnē next their bodyes, without leaue from the Abbesse or Superiour, or except their necessitie, or health should otherwise require;

7. The habitts of the Conuerse Sisters must bee like that of the Quiar: excepting onely that the sleeues of their greate habitt must bee straighter by the halfe and when they weare their greate habitt they must gird them to their bodyes;

8. All must put on their greate habitt when they goe to the Quier, Refectory, Chapter house, and speaking place, in such sort and soe oftē as in their Ceremonyes is expressed

9. Euery one muſt haue a note of all their Cloathes, where of the Guardroabe muſt haue a Coppy, that they may bee able to render an accompt of them, when it shall-bee demaunded; they maynot ſett any letters of their names on their Vayles or Garments which they are to weare, but rather certayne numbers or other Caracters, they muſt not bee two carefull of hauing new Cloathes, but lett them permitt themſelues to bee prouided for herein, by the Abbeſſe, as in other matters;

10. At what tyme ſoeuer they shal chance to haue a new Garment, they muſt giue vpp their old, neither muſt they bee deſirous to haue more then may bee ſeruiceable for their health, and neceſſitie and what ſoeuer cloathes they receaue, lett them haue regard to keepe them carefully, and clenly as thoſe things that appertayne to the poore of Chriſt;

11. In the night they are to take their reſt in their Cloathes, hauing on their Scapulars, and ſtokens that they may bee the readyer to riſe vnto mattins; The profeſſed muſt weare their white and blake Veyles, but the Nouices muſt ſleepe in their white: yet when the heates are greate, or when they are ſicke, they may leaue of their Cloathes and ſtokens and lay their Scapulars on their bedds, yet

may

may they not then bee without their Veyles, and they are dilligently to keepe, and obſerue all other things what ſoeuer is appoynted and ſet downe in the holy Rule;

12. Euery one muſt ſleepe apart vppon a ſtraw and a Wollen Matrice: for their Couerletts and Curtaynes they muſt ſtand there in to the Iudgment of the Abbeſſe in what ſort they are to haue them: they muſt ly in Wollen, except through the Indiſpoſition of their Corporall health, the Abbeſſe shall thinke otherwiſe;

13. Thoſe that are in health may not haue the vſe of Feathers but in their pillowes, which may bee couered with linnen Pillow beeres, and they may admitt nothing in their Cloathing or bedding, which hath any shew of ſingularitie: but onely they may haue ſuch things as are af a meane price, and beſt indureth!

CHAPTER 9.

Of letters and Meſſages.

1. NOe Religious may receaue any letters writings or tokens, either for her ſelfe or for any other, for that is the Office onely of the keeper of the Parlow; what ſoeuer is deliuered, the Abbeſſe or

by her permiſſion the Prioreſſe shall ſee, and they shall deliuer or retayne it as they shall thinke good : neither may any tell that ſuch letters or tokēs werebrought to any, except the Abbeſſe or Prioreſſe(by theconſent of the Abbeſſe) shall iudge otherwiſe!

2 When they write to their frends, lett them ſtudy to write thoſe things which bee ſeeme their ſtate and profeſſion, and lett them doe it diſcreetly and prudently, that the ir frends may receaue Edification, and ſpirituall proffitt from them.

3. They muſt not bee very eaſy to write often to their frends, or parentes, except vppon neceſſitie, or for ſome ſpirituall good that may ſeeme to enſue thereof, yea a Religious perſon ought to bee very ſparing in that kinde, as benig one dead to the world, and that deſyreth onely to liue to Chriſt alone.

4 They may not write to their frends or parents before they haue leaue, neither may they prepare for them any tokens, without the knowledge of the Abbeſſe, and without her conſent; It is alſoe forbidden all of them, to beſtow any Newyeares gift vppon any; yet the Abbeſſe may ſend ſomewhat to the Common Frends of the Monaſtery or beſtow ſomewhatt vppon others inway of gratitude!

What

5. What writings letters, or Tokens soeuer they are to send lett them de liuer to the Abbesse and lett them leaue it to her iudgment, whether shee will send them or noe; neither aftherwards may they curiously inquire in what sort shee disposed of them!

6. None may carry any Messages or Salutations frompeople abroade to any of the Monastery wthout the Abbesse commaunde them soto doe!

CHAPTER 10.

Of the Chapter;

1. The Chapters were instituted and appoynted for the exercise of humilitie, Conservation of Monasticall disciplyne, and for the aduancement of the Common good of the Conuent: There fore very great heede must bee taken that the peace tranquillitie, and due subordination (whereby increase of spiritt, and due order is wont to bee gotten and conser ved) may not thereby bee disturbed!

2. Once enery weeke Chapter is to bee kept, and that vppon friday, except some solemne Feaste fall vppon that day, for then it must bee kept vppon Manday, or Wednesday not hindred with the like

Feaſt except ſome of the enſuing Vigils come that weeke, or ſome other iuſt occaſion hinder it;

3. They are to meete in Chapter vppon the Vigils of Chriſtmaſſe, and Eaſter and the Aſſention of our lord, and on the Vigiles of Penticoſt of the Aſſumption of our bleſſed lady, and of the Patrone of their Order, and of their Church, and ſo often like wiſe as the Abbeſſe shall thinke good wherein they are to performe the things that are ſett downe in their Ceremonyes, both for the manifeſting of their defects, and for the Correction there of, as alſoe for the ordering buſineſſes, and affayres as may occurr!

4. In the Chapter the Religious are to accuſe them ſelues of the breach of their Rule, or Statuts, or of their negligences or defects, which when they doe, lett them doe it in ſuch ſorte, that thoſe that heare and ſee them, may bee edefyed by the Exemple of their humilitie! if it may bee doubted whether they may bee rather offended then edifyed, lett them not accuſe themſe lues in publik thereof, vntill they haue conſulted with the Superiour about the ſame!

5. Ordinarely they are to accuſe themſelues of thoſe things that they committed in publike, or which they thinke in tyme will come to the notice of others; therefore lett them

them no publish their ſecrett faults, and defects, except the matter bee of ſmale moment, or for their greater mortification, or which they thinke may proue of great edification vnto others, which notwith ſtanding they shall firſt declare vnto the Superiour, that from her they may haue leaue to doe the ſame!

6. It properly apper tayneth to the Prioreſſe, Miſtris of the Nouices, and Cellarier to informe the Abbeſſe of thoſe perſons that are ſubiect vnto them, and to accuſe them in the Chapter, although others of the Religious alſoe may, and muſt in forme the Abbeſſe a bout them, when they ſee any tking committed domageable for the ſpirituall good of any or contrary to the common good, or reputation of the Conuent, or that they perceaue that theſe things are not marked by o thers, or to bee neglected by them!

7. If any bee commanded to accuſe another lett her doe it with due modeſty, moderation laying aſide all bitterneſſe of mynde, and exageration of Wordes, but rather ſee they doe it with great shew of Charitie, and beneuolence!

8. In the Chapter none may bee accuſed of any fault, which is onely knowne to the accuſer her ſelfe, or which cannot bee proued by the Teſtimony of two at the leaſt,

yet all may tell the Abbesse or Superiour of the Faults of any, though neuer soe secrett, except perhapps priuate admonition, may more proffitt the offendors, and therefore may wel suffice, whereby it may bee Iudged to bee preferred and first to bee vsed! yea euery one is to know that it is most seuerely prohibited them to accuse any, or blame them to the Superious, without sufficient ground and knowledge of the matter!

9. None may either by worde or deede tax any Sister, or gird at them for any fault, or defect, whereof they haue beene admonished by the Abbesse, or Superiour or for which they cõiecture or suspect that they haue bee ne reprehended, or punished! for they are to thinke that that admonition, reprehension, or Correction proceeded of Charitie, togeather with an intention to vphold good discipline and Order; and that it was alsoe receaued of the party offendent, with full purpose to amend and reforme her selfe thereof, for the tyme to come!

10. The Sister accused may not refute the saying of her that accuseth her, except the Superiour commaund her to declare the State of the matter; neither may they contend, or presume after wards to brabble amongst thẽ selues vnder punishment of a great Pennance, which the Superiour is to impose on them;

them; which thing is alsoe to bee obserued, when any may chance to bee accused out of the Chapter, As the faults wherof they are accused, some are greater, then other some; in like manner for the better auoyding and redressing of them, greater and smaler penances are to bee enioined, which is left for the most parte to the Discretion of the Superior, to enioyne such penances for euery offence which may bee thought conuenient who is to haue regard shee seeke not to afflict or trouble any but rather to endeauor their amendment for the greater honour of God, and her Charges profitt, None must thinke them selues exempt from these Penances, but as all are tyed to the same Rule and Statutes, soe must they thinke them selues subiect to the same Penances, for their negligences in obseruation of disciplyne, or exercising vertue: and therefore the Abbesse may not in these things bee more indulgent or fauoureable to one, then to another, but shee is to beare an euen hand ouer all, seeking for the spirituall good and profitt of all.

12. For as much as Penances are not ordeyned to bee giuen for the correction of faultes, but for the exercise of Vertues, and mortification of their Passions (as hath bee ne sayd) therefore whoesoeuer shalbee reprehended

ded at any tyme by the Abbesse or Superiour, or shall by them receaue any Pennance for any Fault, for which the Rule or Statutes haue sett downe nothing expresselỳ, lett her giue noe shew of impatience, soe farr fort as lyeth in her, nether lett her frame answeares, or excuses for her selfe except perhapps the reasons of those things for which shee is reprehēded and punished; bee demanded of her, or that somewhat bee to bee revealed which was not knowne, but let her endure all without murmuration, and with as great peace of mynde as shee may much lesse it may bee lawfull for any to excuse her that is reprehended, and (esperially in her presence) seeke to extenuate her fault, although shee may after wards certify the Abbesse of all that hath passed; if soe bee that it may seeme soe expedient; And to the end all occasion of murmuring may bee taken away none may complayne to any of the Religious, or to any other person, but onely to her from whom shee may expect redresse, and if any feele any disgust for any matter, lett her make her recourse to the lady Abbesse, or to the Superiour, who shall with Compassion giue eare to her Playntes, and performe that towards her which shalbee iudged to bee according to Iustice!

13. If shee that is penanced, or any other for

for her at some tyme, will not confer about her with the Superiour or Abbesse, for that they may thinke that they cannot deale with them in such free manner as were necessary, then may they goe to the Assistants, or to some one of them, and make knowne to them those things, whereof they would haue their Abbesse or Superior to bee informed

14. For smaller faults such penances as these following may bee enioyned by the Abbesse or Superiour vnto the offenders as the sayd Superiours shall thinke good: to witt certayne prayers, knee ling on the ground, and eating on the same, to serue in the Refectory or Kitchin, to abstaine from some parte of their meate, and such like And if any committ often any error, or through Custome or contempt fall into greater tresspasses, shee may bee punisted with fasting, with publick or priuate disciplynes, and with other such like Chastisements yet noe Religious may giue a discipline to an other, but the offendor is to inflict it vppon her selfe, except the Abbesse for some great cause doe otherwise appoynte l

15. For most greweous faults let those things bee done, which are appoynted in ano ther place for the correction of such faults, without exception or regard had to any degree, or Office what soeuer, although wee

hope

hope that (throughe the grace of God) this Congregation wilbee allwayes cleere and free from all such faults!

16. When in the Chapter they are to conferr about the affayres of the Monastery, lett euery one deliuer their opinions with all Religious simplicie and sinceritie, as god shall put in their myndes, and shee that hath once finished her speech, may not speake agame except shee haue new leaue granted her, neither may any presume to argue or dispute aguinst the saying of any other Sisters!

17. The professed of the Quier haue voyces in the Chapter, and their they sitt each one according to the order of their Professions, except the lady Abbesse, the mother Prioresse, the deames, and the Mistris of the Notices, who take their places, both here and in all places where the Conuent meeteth, in that order as here they haue beene named; for the most part the Iuniors or younger professed speake first, that with greater liberty they may vtter their opinions concerning those affayres, that are then in deliberation;

18. In matters of great moment the Abbesse shall fore warne the Chapter of them some two or three dayes be fore, if the matter will suffer soe long delay; But in those maters where in the Religious may conferr among

among them selues, they may take their light and information onely from the Abbesse, Prioresse, Assistents, or the Officers, of the matters to bee deliberated vppon, appertayne to their Charges and Iurisdictions;

19. what by the Chapter is approued or denyed, the same the Abbesse is to approue or deny, except in some cases hereafter specified;

20. That both the Abbesse, and also the whole Conuent may procede in their Consultations, and determinations with more sweeteness, light, and assuredness; it is expedient that they haue some one prudent and vertuous man, but especialy well practised in regular life and discipline, with whom they may conferr and consult in matters of greater difficulty and wight; And this Man must bee such an one, as may bee according to the liking and Iudgment of the Religious, and by their suffrages hee is to bee elected;

21. If it soe happen that the Religious disagree in their opinions about some matter; lett the sayd difficultie bee propounded either in Worde or writing to the chosen person in the presence of the Abbesse, of the Assistents, and of some other two of the Chapter, vnto whom the saye Chapter shall committ this affayre, and all shall bee bound to follow that Order and Resolution, which hee shall

hee shal iudge expediēt, vntill the right Reuerēd lord Bishopp or the Visitor shall other wayes ordayne; But hee shall deliuer in writing to the Conuent his sayd Iudgment, that afterwards to the Bishopp or Visitor it may better appeare howand in what termes the whole businesse passed;

22. If the Abbesse would appoynte any thing which the Conuent doth not like of, or would not doe that which the Conuent would haue done, and if shee would proceede in some cases cōtrary to the Iugdment of all her Assistēts, or will not assemble thē to geat her (for some secrett Cause which shee thinketh good not to communicate with them) if the matter bee of great momente shee must cōsult with the afore saydehosen person, and shee may proceede according to his Counsayle deliuered her in writing;

23. Out of Chapter none may seeke to disproue the saying of any vttered in Chapter, neither may any manifest vnto any that was absēt from the Chapter, that which was sayd or done by her selfe, or any other, which may any wayes touch her or any other whoe soeuer; They are to bee absent from the Chapter, about whom there is any question to bee propounded in Chapter, or any thing to bee handled about them: as all those (if the Chapter thinke it meete) whoe are neere in bloode

bloode or kindred to them; and the Superiours are to warne and commaunde such persons, as are to bee soe absent, that curiously they doe not enquire what was any way handled concerning them selues;

CHAPTER 11.

Of the sicke and infirme Sisters.

1. When any feeleth her selfe more greiued in her bodely health then accustomed, lett her warne the Superiour and Gouernour of the the Infirmary thereof, and when shee hath fully informed her of her State, with due humilitie and quietnesse of mynde, lett her suffer hir selfe to bee disposed of by them, as they shall thinke goode;

2. Lett none refuse any thing ordayned them by the Phisitions, but hauing made knowne her difficulty to the Abbesse, shee must leaue it to her what shee will determyne of her case, and soe shee must bee obedient to her, with all patience and shew of religious resignation;

3. See that shee bee not greivous to the Infirmere and others that haue care of her, neither may shee bee over importune in craving of thosethings which by thē shee shall vnderstand not to bee expedient for her;

Whyle shee vseth corporall remedyes for the recouery of her health, let her not forgett her spirituall good, which allwayes is to bee more prised; there fore shee must haue regard to arme and shengthen her selfe inwardly with the holy Sacraments of Confession, and of the blessed Eucharist; and if shee perceaue, that the force of her Disease with perill to grow vppon her lett her endeauour to call for the Sacrament of Extreme Vnction, and for the holy Viaticum, according as the Abbesse, and Confessarius shall thnike best for her;

5. Shee must take noe medicine which the Phisition or Superiour shall not approue, nether may any of the Religious Councell her to receaue any medicine, nor may the sicke her selfe aske the Counsayle or advise of any other, without the Superiours knowledge; yea noe Religious may bee soe presumptuous, as to finde fault with the vsage of the sicke person in her hearing.

6. As it is expedient that the sicke vse such dispensations as by the Superiour are granted them whyle they are infirme and weake, yet they must beware that they bee not ouer care full of them selues; yet all may vse a discreete and prudent liberty, vntill they bee sufficiently recouered, and restored to their former strength, and such as

are

are in their Recouery(if they bee many) muſt ſitt togeather with modeſty at one Table, and in the beginning of their meales ſome ſpirituall thing muſt bee read vnto them;

CHAPTER 12.

Of the diſtribution of their Tyme and howers;

1. TO the end they may proceede in the Seruice of God with greater alacritye, and that their ſpirituall Exerciſes doe not ouerpaſſe their bodely ſtrength and health, it is thought meete and conuenient, that euery one haue granted her ſeuen whole howers to take her reſt, and ſleepe, and that from eight of the Cloke at night, vntill three in the morning *or from ten till fiue* except hereafter it bee thought more fitt ād expedient, that thy riſe to Mattins at midnight;

2. There fore they ſhall riſe to Mattins at three, *vnleſſe the ſayd ouer night*, and when they haue ended the ſayd Mattins with the laude euery one muſt repayre to their Celles in good and fitt tyme(ād as the Abbeſſe ſhall appoynte) they ſhall beſtow an hower in Meditatiō or mentall prayer, after which hower ended they muſt cōtinue in their Celles vntill

nen in ſoueraigne ſilence.

3. At ſeuen of the Clocke they beginne Prime after wich hower ended ordinaryly they keepe Chapter when it is to bee kept, al thoughe the Abbeſſe may call a Chapter at any other hower, when neede shall require.

4. After Prime, or the Thirde, a Maſſe is to bee ſayd, at which all are to bee preſent, excepte ſome Officer vppon neceſſitie bee excuſed.

5. After nyne of the Clocke (when they doe not faſt) they muſt recite their third: after their Third, their Conuentuall Maſſe is to bee ſung, or ſayde; after Maſſe the Sixt is ſung or ſayd: after that hower is ended they goe to the Refectory; But when they Faſt according to their Rule, or according to the Commaundment of the Church the Prime, or the Third being ſung, or ſayd after ſeuen of the Clocke a Maſſe is to bee celebrated, if there bee a Preiſt to celebrate at that tyme; after ten of the Clocke they muſt ſing or ſay their Sixt, their Conuentuall Maſſe and Nynth; In lent after their Sixt, Nynth and Conuentuall Maſſe, the Cuenſong is to bee ſong or ſayd.

6. Lett them ſoe end their Maſſe and howers before noone, that when they faſt not, they may dine at the halfe hower before a eleuen; but when they faſt according to the Rule,

Rule, they may dine at a eleuen; but when it is a faſt of the Church according to the Cuſtome of the Country, they dine at the halfe hower before twelue: but in lent they are to dine at twelue: and Whyle they are at the Table their muſt bee allwayes reading; Therefore at the firſt Table whether it bee at dinner or Supper, the Benediction, and afterwards Grace, muſt bee allwayes ſunge or ſayde; But at the ſecond Table euery Religious shall performe this by her ſelfe; But the reading both at the firſt and ſecond Tables muſt bee performed after the ſame manner and altogeather with the ſame obſeruation of ſilence and then they are to reade whom the lady Abbeſſe, or Superior, or shee who shall haue the Charge shall appoynte.

7. After dinner an hower is permitted thē for Recreation, and afterwards at Noone or ſomewhat after, they ſing or ſay the Nynth, but ſoe that vppon thoſe dayes in which they faſt not, they may bee all in ſilence about one of the Clocke after Noone, that their for the ſpace of an hower they may recollect themſelues. or occupy themſelues in prayer, or in the reading of ſome ſpirituall bookes: But vppon faſting dayes this hower of ſilence is put of vntill foure of the Clocke.

8. Out of lent they are to ſing or ſay their

Euenſong at three of the Clocke after noone, which ended, they may ſpend the reſt of their tyme till ſupper or Collation according to their diſcretion, or deuotion; yet all wayes in ſilence except the Abbeſſe shall thinke good to vſe their helpes and aſſiſtance in ſome buſineſſe or Office: but if they faſt then they keepe their ſilence from foure till fiue, as hath beene ſayde.

9. When it is not faſting day they goe to Supper halfe an hower before fiue, but when it is a Faſt they receaue their Colation at fiue which being ended an hower of recreation is permitted them; halfe an hower after ſix they muſt all goe to Complyne, frō which time they are to keepe ſoueraigne ſilence vntill the end of Prime the next day; as alſoe the ſayd ſilence is to bee kept, from the firſt Peale to all the howers and Euēſong vntill they bee ended, except for ſome very great reaſons the contrary bee thought ſome tymes requiſit.

10. They are to haue allowed them a quartir of an hower after Complyne for the examination of their Conſciences, ymmediately after they are to reade or heare the matter of their meditation for the next day. When they haue ended that they muſt for thwith depart to their dormitory and ſoe apply the Remnant of their

vn leſſe they ſay matins.

tyme

tyme in their neceſſary affayres, as at eight the may bee in bede.

11. Wee haue thus breifly compriſed theſe matters in this place which are more amply and perticulerly ſett downe in their Ceremonies, what tyme ſoeuer shall bee Vacant and free from the deuine Office, from Silence, and from their other affore ſaide Obſeruances, the Religious muſt imployin ſuch labours and Workes as by the Abbeſſe and Superior shalbee appointed ſoe that they worke noecurious, vayne, and ſeculer things for wordly vſes, as are purſes, Bandes handchercheifes and the like.

12. When they come to the Worke houſe the Mother Prioreſſe, or the more ancient deane in her abſence beginneth the Prayer Actiones noſtras &c. after which followeth ſome short Leſſon or reading in ſome Spirituall booke, from the hearing where of none may bee abſent without leaue This ended euery one is to bee diſmiſſed or licenced to their workes, labours, or Offices as it shalbee appointed them, all they muſt indeauor to accomplish with due ſilence, except per happs neede require that they ſpeake ſome what breifely, and by the way of ſuch matters as appartayne to their Offices and buſineſſes, Finally when they leaue of their worke the prayer *Suſcipe Clementiſſime Deus*, being

ſayd, they are in all peace to depart to their other Obediences.

CHAPTER 13.

Of ſuch prayers as by Obligation are to bee ſayd for the liuing and the dead.

1. ONce euery Month a Maſſe is to bee ſung or ſayd for your Benefactors that are aliue, and ſoe often euery Religious shall ſay for them one Roſary, or the third parte of the Pſalter of our bleſſed Lady, contayning fiue Pater noſters and fifety Aues with a Greede.

2. When the Abbeſſe hath rendred her Soule to her Creator, euery Religious in fitt tyme when they shall haue opportunitie shall ſay fifeteene Roſaryes in manner before ſpecified, and the Conuent shall take care to procure that therty Maſſes bee ſayd for her.

3. Thirely in their Church after the whole Office of the dead a ſolemne Maſſe muſt bee ſung for the Abbeſſe deceaſed: like wiſe

ſe a ſolemne Maſſe (without the Office of the dead) is to bee ſung on the third, ſeuenth, and thirtith dayes after her deceaſe, or vppon ſome other dayes more fitt.

4. Alſoe euery yeare vppon the Friday of the firſt weeke of Aduent, not hindred with a Feaſt, other wiſe vppon ſome other day in like manner not hindred, they shall ſing the Euenſong and the Nocturne, with the Laudes, and a ſolemne Maſſe for all the Abbeſſe of ther monaſtery departed this life.

5. When any profeſſed Religious dyeth, in her Monaſtery, at the firſt opportunity the whole Office of the dead, and a ſolemne Maſſe is to bee ſung, and the like is to bee performed for her vppon the Third, Seuenth, and Thirtith dayes (but without the Office of the dead) or ſoe many Maſſes shalbee ſung for her vppon ſome other dayes more fitt for the performance there of, and other ſeuen Maſſes are to bee ſayd for the ſome, Moreouer euery one of the Conuent shall ſay fiue Roſaryes for her, and euery day after Mattines and Euenſong for the ſpace of a moneth they shall ſay de profundis with the Prayer Abſolue, both for the Abbeſſe as alſoe for the Soules of their Siſters deceaſed.

6. Vppon the Fri day after the firſt Sunday in Lent, not hindred with a double

Feaſt, otherwiſe vppon another fitt day next following, a ſolemne Maſſe shalbee ſung for them that haue dyed in the Monaſtery as alſoe the Euenſong of the dead with one Nocturne and the Laudes shalbee ſung or ſayd for them, the which may bee performed the day before the afforeſayd ſolemne Maſſe bee celebrated.

7. One ſolemne Maſſe, with the whole Office of the dead, shalbee ſung for thoſe Nouices, who in their Nouishipp shall depart out of this life, after they haue receaued the habitt of holy Religion.

6. Such Scollers as haue entred in to the Monaſtery with intention to goe forward in Religion, shall haue granted them after the Euenſong and whole Office of the dead, a ſolemne Maſſe to bee offered and celebrated for them.

9. Once euery yeare in Aduent after the Maſſe celebrated for the Abbeſſes (as hath beene ſayd) another shalbee ſung in due tyme for the Soules departed, of ſuch Religious of other Monaſteryes as are of your Congregation, and liue vnder the ſame Rule and Statutes with you.

10. For the founder departed this life, all thoſe things are to bee performed which are appointed for an Abbeſſe deceaſed, and for a perpetuall memory they shall ſing his

Anniuer-

Anniuersary Office with a solemne Masse and both aliue and dead hee is made pertaker of all the Merritts of the whole Congregation.

11. When the Father or Mother of any professed Religious departeth this life, a Masse must bee sung for euery one of them.

12. For the right Reuerend Bishopp in whose dioceese they reside they shall sing the whole Office of the dead, and vppon the Third, Seuenth, and Thirtith dayes, or some other three more fitt dayes, they shall sing three other Masses, and euery one shall say a Rosary for his Soule: all which must bee performed for their Ghostly Father, who hath much laboured and taken paynes in aduancing the good of the Monastery, and hee may bee made pertaker of the mirritts of the Conuent, if soe to the Conuent it shall seeme expedient. Other Benefactors and frends when they dy, besides this Offices and Masses which the Conuent may grant them in perticuler they shall al soe bee made pertakers of all those Masses which (according to the Missall of Rome) are sayd or sung euery Munday by your Chaplaine.

13. If any thing be thought expedient to bee further granted to any of the afforesayd, lett it bee done vppon deuotion, and according

ding to their deserts, with this prouiso, that noe burthen bee imposed vppon the Conuent for any long space.

14. The Abbesse and Conuent shall found noe Masse for any person in perticuler: yet they may mayntayne a Chaplaine whoe may say Masse for such persons deceased, as appertayne to the Monastery, yet soe, that the Fundation may not bee thought to bee made for any one in perticuler.

15. Let a Register bee made, where in the names of all the Benefactors both liuing and dead who haue notably aduanced the temporall good of the Monastery may bee sett downe, In the same al soe are to bee sett downe all the names of such Religious as in the Monastery departed this life, and in the same also is to bee written if any thing of noate hapned to them, either in their life or at their death that it may serue for an Example to Posteritie, and lett these things bee reade the day before their yeares yndes, or Annyuersaryes, that peculiar care and memory may bee had of them.

16. And for as much as after holy deuoute Prayers, Almesdeeds doe much helpe for the extinguishing of the Paynes in Purgatory, it is here ordayned that in that monastery, where in any of the professed Religious

eligious passeth out of this life, all such
neate and drincke as is giuen to the rest
f the Religious, bee dayly sett on the Ta-
le in the Refectory, in the same place
vhere the fore sayd Religious was wont
o sitt, as if shee ware yet liuing; all which
r as much as the Lady Abbesse or Supe-
ior shall appoynte, afterwards is to bee
giuen in Almes to some one poore person
r to diuers, for the space of thirty dayes
nd that for the benefitt of the Soule de-
parted, Neither may any other sitt in that
place, but it being left voyde, lett a litle
Crosse bee placed on the Table couered
with a blacke Cloth, and another blacke
Cloath bee made fast to the Wall in the
vacant place in Remembrance of the dead
Religious Sister, that the rest may bee mo-
ued to due Compunction by the memory
of death, and bee the more excited to pray
with greater feruour for her that is dead,
and finally may there by bee stirred vpp
to lead their liues more carefully and per-
fectly for the tyme to come,

THE SECOND PARTE OF THE STATVTES.

OF THE OFFICERS OF the Conuent, and of certayne other perſones belonging to the Monaſtery.

AT GANT.

Printed by Ioos Dooms. 1632.

CHAP: THE FIRST.

Of the chousing of the Abbesse.

1. ALL Order of good disciplyne, and almost the whole good and Conseruation of the Monastery dependeth vppon the prudent gouernement of the Abbesse, therefore it appertayneth to euery one, for the good desire they beare to the good aduancemēt of the Conuent, to bee very carefull in this poynte, that they chouse such an one for the Gouernesse of all, whoe is likest to prouide for the peace and tranquillitie of all, and especially for the setting forth of God his honor in all things; Therefore such Religious as are professed for the Quier, (for such onely haue actiue and passiue Voyces in the chusing of the Abbesse, and cheifest Officers) shalbee bound as in a matter of soe great moment and weight, to make election of her whom in their Consciences they thinke most fitt for that Office.

2. None may bee choſen for Abbeſſe that is vnder fourty yeares of age, and who hath not liued laudably for eight yeares, after their expreſſe Profeſſion, as the holy Councell of Trent hath decreed; except in Caſe ſuch a one cannot bee found in the Monaſtery, then by grant of the ſame Counſell, another fitt perſon may bee choſen whoe is aboue thirty yeares ould, and that hath beene profeſſed for the ſpace of fiue yeares, and hath all requiſitt Conditions for this dignitie, ſoe that with all the Bishopp doe yeald his conſent there vnto.

3. They shall obſerue that Order in deliuering their Voyces that is ſett downe in that Counſell, which is, that they are to deliuer them at the Grate, and moreouer the Elect muſt haue two parts of three of the Voyces, according to the Bull of Gregory the 13. ſett forth the 7. of Aprill in the yeare of our Lord 1574.

4. The Abeſſe (be ſides thoſe Conditions where of mention is made in the ſecond, and ſixty foure Chapters of the Rule) muſt bee ſuch a one, as of whom their hath beene had npe ſiniſter opinion, either ſince her comming to the Conuent, or before whyle shee hiued in the World, that shee bee endewed with the Giftes of body and mind

as

as may beſt retayne Authority, that shee be in eſpeciall manner free from all inordinate Paſſions, and finally that shee bee ſuch a one, that shee may bee Iudged fitt and able to gouerne, and adminiſter well the Temporalities and Spiritualities of her Monaſtery.

5. Albeit it may ſoe fall out that shee which is vnlawfully be gotten, may bee admitted into this Congregation; yet is not expedient to promote any ſuch to the gouernement of the Manaſtery; Wherefore shee shall not haue paſſiue Voyce to this dignitie, except very great Reaſons doe vrge the contrary: and when it shall ſeene requiſite to procede otherwiſe, shee muſt haue for her election, three partes of all the Voyces of the Chooſers, as in like manner that Religious whoe is within three degrees of Conſanguinitie to the next precedent Abbeſſe, muſt haue the ſame number of ſuffrages for her Eliction.

6. Noe perticuler Religious may haue a double Voyce for the Election of the Abbeſſe, or of any other Officer of the Monaſtery, as neither shee that is abſent out of the monaſtery hath any Voyce to chouſe al though the ſayd abſent Religious may haue paſſiue Voyce. But the Religious that

is soe sicke that shee cannot bee present at the Scrutiny must deliuer vpp her Suffrage and Voyce by those Scrutatrices, that for that tyme shall bee chosen by the Conuent.

7. None of what dignitie, Nobilitie, or degree soeuer besides the Religious of the same Monastery professed for the Quier may haue any Voyce to elect. If therefore any other person either by word or writing shall commend any one to bee elected by the Conuent they must all take good heede that they deliuer not their Voyces in regard of that Commendation: as alsoe shee may not succeede the deceased Abbesse, for whom the saide Abbesse did in her life tyme solicite the Conuent, except shee bee chosen in such sort as before hath beene declared.

8. The Prioresse when the Abbesse is wanting must gouerne the Monastery, vntill an other Abbesse bee elected. Shee shall certify the right Reuerende Lord Bishopp of the death of her Superior, whom shee shall dilligently hasten to the election of her that is to succede, the which ought to bee done with in a Moneth, at the most, if the Bishopp cann bee present or conueniently appoynte an other, whoe in his place may assist

assist as the Election.

9. The Prioresse shall certify the Conuent what answeare shee hath receaued from the right Reuerende the Lord Bishopp, and if shee receaue from him any letters lett her carefully see they bee read to the Conuent, as also all such Statutes cõceruing the Electiõ, neither may any aske any Counsayle of any person for the Election of any but onely of the ghostly Father, to the End shee may bee the better directed in her Conscience yet soe that the Religious consult not one with another about the promoting or putting downe of any, if they shall doe otherwise, they shall not onely euer bee depriued of actiue and passiue Voyce, but shee shall endure all whatsoeuer other Censures the Prioresse and Conuent shall inflict vppon her.

10. It shall not bee lawfull for the Prioresse or any other Religious to speake with Externes except some most important cause perswade the Contrary; and how often soeuer they are then to speake with them two of the Deanes shalbee present who togeather with the Prioresse shall heare, and see whatsoeuer is sayd or done; and what soeuer of speciall moment hapneth after the Abbesses decease, shee shall diligently

declare to the Bishopp or to his Vicegerent.

11. For as much as they incurr priuation of Actiue and passiue Voyce, as alsoe other penalties who haue sollicited to gett the Voyce of another to the promotion of any, soe all shalbee obliged to reueale all such practises, vnder the same penaltye; and it shall belong to the Bishopp, to discerne and determyne what words and procedings are to bee held for direct or indirect solliciting.

12. Althoughe they may haue an Eye to the Nobilitie, and honor of the kindred of any that is to bee elected, yet the Conuent must bee very carefull, that they doe not neglect the spirituall good of their Monastery, whyle they regard the temporall commodity.

13. To the End the election may the better proceede, and that they may procure for them selues God his holy assistance in that which soe much maketh for their common good, after the Funeralls of the deceased Abbesse the Conuent shall apply all their prayers, and Exercises for this End.

14. When they are to deliure their suffrages they shall abstayne from mutuall Conuersation for the space of three dayes, neither shall they come to geather but to the celebrating of deuine seruice, to the reading, and

and to the Refectory; and vppon the very day of the election, after they haue ſong a Maſſe of the holy Ghoſt, they ſhall retyre themſelues to their Cells, vntill they bee called to giue their Voyces.

15. To the end noe Error happen in deliuering their Suffrages, the Prioreſſe ſhall deliuer the names of all the profeſſed in writing that haue any Voyces, either to the Bishopp or to him whoe ſupplyeth his place and in the ſayd writing shee ſhall ſett downe ther age, the yeares and tyme of their proffeſſion, togeather with all ſuch Exceptions or Canonicall impediments, as the Statutes haue ſett downe againſt their Election.

16. Two or three mature graue and Religious men are to bee choſen by the Chapter, whoe for the more honor of that Action may bee preſent with the Lord Bishopp at the Election, and the Bishopp or hee, who (at the Bishopps appoyntement) ſhall preſide at the Election hauing obſerued all that is ſett downe in the Statutes, ſhall declare at the Grate the perſon elected; But if in it the firſt two Scrutinyes ſufficient ſuffrages doe not agree, then lett thoſe three which had the moſt ſuffrages in the laſt Scrutiny bee propoſed to the Conuent, and in the third shee that by balloting or by Boules

shall haue ſufficient Voyces, is to bee held for Elect. And if againe in all the ſayd three Scrutinyes they haue equall, or not ſufficient ſuffrages, then the more Ancient profeſſed among them is to bee preferred and to bee denounced Abbeſſe.

17. The election ended, and declared by him that preſided, all the Religious are to retyre themſelues into the Chapter: where (after the Elect hath according to the manner accuſed herſelfe in generall of all her defects) shee muſt according and to the tenor and forme of that writing that is ſett downe in the booke of Ceremonyes, promiſe that shee will neuer ſuffer any further libertie to bee brought into the Congregation, then the holy Rule and Statuts doe permitt; but that shee will endeauor togeather with the grace and aſsiſtance of God that the Congregation bee conſerued in Spirritt, and aduanced in the ſame, and if shee shall eſpy that it fayleth in any thing other wiſe then it ought, that shee will labour (calling thoſe to counſell by whoſe prudence and authority shee may beſt worke reformation) to reduce and reſtore it to the former good eſtate, and to all this shee is to ſigne and ſubſcribe, After this proteſtation made, lett the Rules and Statutes bee reade

reade which concerne the Abbeſſe, and then by the Prioreſſe, or (if the Prioreſſe be thoſen) by the ancienteſt deane lett her bee placed in her Seate, and afterwards eath one in perticuler shall doe her that Reuerence, and in ſuch manner as is declared in the booke of Ceremonyes, and from that tyme euer afterwards, shall yeald dutifull Obedience to all hir Commandements; and all the Officers shall in publike reſigne to her their Offices, leauing it to her Freedome, either to confirme them in their Officers, or according to the Statutes by ſuffrages to appoynte new Officers, euen as in our Lord shee shall thinke moſt expedient.

18. The Elect is abſolutely forbid and prohibited to inquire of any whether shee gaue her ſuffrage for her Election, neither may shee either directly or indirectly ſifte what paſſed by her Subiects in the matter of her Election, neither may any tell to any of the Religious, or to the Abbeſſe, or to any other, either directly or indirectly vppon whom shee beſtowed her Voyce; If the Abbeſſe shall offend herein, shee is to vnderſtand that there by shee hath loſt all Iuriſdiction, but if others ſignify ſoe much either to the Abbeſſe or to any others, in ſoe doing they looſe both actiue and paſſiue

Voyce

Voyce for euer;

19. The Elect, before her benediction, for the space of some dayes shall liue seperate from the rest, that well and dilligently shee may examyne her owne defects and that shee may imploy that tyme in Contemplation of spirituall matters, where by being illuminated by thy spiritt of Gods light, shee may the better imploy her selfe in those things that appertayne to her Office: and principally to obtayne of him the guift of Wisedome, and humilitie, and a fervent and burning zeale of his deuine honour, and that shee may endeauour to Correct and reforme her owne defects, or any such perticuler abuses, as shee shall note to haue crept into the Congregation.

20. In fitt tyme (when the Lord Bishopp shalbee at leisure) lett the accustomed Benedictiõ bee parformed, either in the Church of her owne Monastery, or in some other as hee shall appointe: at which some toure professed Religious (at the lest) elected by the Conuent shalbee present, and those Expences (by consent of the Chapter, with regatd had of Religious pouerty) are to bee made, as may seeme fitt and seemely for such an Action.

21. The Abbesse of this Congregation must bee

ee perpetuall, except through age, notable nfirmity, or (which god forbied) for ſome reuious Fault, (as here after is ſett downe) hee shalbee iudged by the Voyces of two arts of three of the Conuent, togeather with the Verdict of the Ordinary to bee nfitt for gouernment.

22. It may not bee lawfull for the Abeſſe or Elect (that is accuſed of any fault or which shee may bee brought into danger of depoſition (either by her ſelfe or thers, to ſeeke out who gaue their Voyces againſt her. If shee shall doe otherwiſe uen thereby shee shalbee depriued of her lignity, and they whoe either directly or ndirectly diſcouered what others haue done here in conceruing her, shall looſe both ctiue and paſſiue Voyce for euer after.

23. If the Abbeſſe would reſigne her Office becauſe shee findeth her ſelfe much broken in age, and in her ſtrenght, or that shee might the better attend to her owne ſpirituall good, shee may not obtayne leaue to doe it, except two of three parts of the Conuent, togeather with the conſent of the Ordinary do yeald there vnto.

24. If the Abbeſſe shall obtayne leaue to reſigne, shee shall make her ſayd Reſignation in the preſence of the right Reuerend

Lord

Lord Bishopp, or of him whom hee shall ſubſtitute in his place, And becauſe it is preſumed, that shee hath done this for the common good of the Couent, the Abbeſſe that shall ſuccede, muſt vſe her as a perpetual Aſſiſtant about her; and to bee ſubiect to none but to her ſelfe onely; and in her diet all ſuch allowance muſt bee giuen to her as is accuſtomed to the other Abbeſſe, and the reſt are to vſe the ſayde Reuerences to her, as they are accuſtomed to their other Abbeſſes, and when shee dyeth shee is to enioy all thoſe priuiledges, which they enioy that dy in their Offices, and shee is to haue a double Voyce in the Election of her Succeſſor, (but for her owne Reſignation shee shall haue noe voyce) as alſoe shee muſt haue a double Voyce in the election of all the other Officers, which by the Conuent Voyces are to bee choſen.

25. If the Abbeſſe eſpy any Error committed by her predeceſſor, lett her ſoe handle the matter, that shee ſeeke ſtill to conſerue her Reputation, and as often as shee maketh mention of her deceaſed Predeceſſor, shee muſt neuer name her but in honorable manner, as shee muſt likewiſe haue care that all her Subiects doe the ſame.

TH

THE II. CHAPTER.

Of the choſing of the other Officers.

NOe Religious may haue paſſiue Voyce for the principall Officers, except ee haue liued laudably foure yeares at the aſt in Religion, after her Profeſsion; and e fiue and twentie yeares ould complea-, except vrgent neceſsitie bee to the ontrary.

2. The principall Officers, to witt the rioreſſe, deanes Miſtreſſe of the Nouices, ſsiſtants, depoſitary Cellarier, Sacriſtane, hantreſſe, Portreſſe, Thourier, Infirmare, nd Guardrobe, muſt bee choſen by more en halfe the Voyces of the Conuent, their oyces muſt bee ſett downe in writing, and e ſayd writings muſt bee peruſed by the bbeſſe, and the Scrutatrices, and they are o bee publickly reade in the hearing of all ither by the Abbeſſe or by one of the Scruatrices, whom shee will appoynte, and the ayd writings are all to bee burned before hey departe out of the Chapter.

3. If any difficulty ariſe about the deliueing of their Suffrages, and that it happen that

that ſufficient Voyces doe not agree, le
that Order bee taken as before was ſe
downe in the Election of the Abbeſſe, whe
the like caſe doth fall out.

4. Shee that shall endeauour to procure fo
her ſelfe, or for any other, by any meane
the Voyce of any for any of the aſſoreſay
Offices, shee shalbee depriued of all actiu
and paſſiue Voyce whyle she liueth; whic
punishment shee shall alſoe incurr, that b
vn iuſt perſwaſions and complayntes sha
labour to hinder any from any Office, ex
cept shee make her complaynts onely to th
Lady Abbeſſe.

5. Theſe before named Officers are t
bee choſen euery third yeare, and therefor
at a tyme for this appoynted (to witt vppo
the firſt Munday in Lent not hindred by
Feaſt, otherwiſe vppon the next day follo
wing) they shall all reſigne their Office
in the Chapter houſe, and the Conuent muſ
chouſe others in their places; Yet it is per
mitted that the Conuent may onely onc
confirme the ſelfe ſame perſon in her Of
fice; where in notwithſtanding shee shal
not continue more then for ſix yeares; Bu
if any one is able to fullfill and well ac
complish diuers Offices, it is left to the Con
uents libertie to conſtitute fewer.

6. Th

6. The terme of three yeares is limited ely for thoſe Officers as haue well per-rmed their Offices: but if any bee found t ſufficiently fitt for her Office, shee may e diſcharged of her Office whenſoe-r the Abbeſſe and Conuent thinke fitt.

7. The Siſter of the Lady Abbeſſe may ot bee choſen for Prioreſſe, deane, Aſſi-ant, depoſitary, Cellarier, Thourier, or ortreſſe, whyle the Abbeſſe liueth, except ee hath the third parte, of foure of the oyces of the Conuent.

8. The Inferiot Officers, whoe are not tt downe among the afforenamed princi-all Officers, and are appoynted for diuers unctions in the Conuent, may bee cho-n for ſuch offices by the Abbeſſe her lfe alone, and whereas they may bee of-n changed, as the reſt, yet if any haue udably behaued her ſelfe in her charge ee may the longer bee contynued in the ame, yet ſoe, that this bee done rather vp-on neceſſitie, then vppon any priuate and erticuler affection.

9. None may confer with any about the etting vpp or taking away of any Office, ut with the Abbeſſe alone, or in publike hapter, and if she proceede otherwiſe, she s to bee punished at the diſcretion of the

Abbeſſe and Conuent.

10. All the Officers are to reade or heare once euery moneth all ſuch Rules, directions, and Statutes as appertayne to their Offices: and the Inferior Officers are to haue them written, and ſett vpp in ſome place in their Offices.

THE III. CHAPTER.

Of the Office of the Abbeſſe.

1. FOr aſmuch as the Abbeſſe is by almightie God appoynted Gouerneſſe ouer the Spowſes of Ieſus-Chriſt, to direct and confirme them in the way of his holy Commandements and of a perfect Religious life, there fore shee ought to excell all her Subiects in Charity, Fayth, Chaſtitie, Wiſedome, and notable humilitie, that shee may aduance and ſett them fowards to the due keeping and obſeruance of their holy Rule and Conſtitutions and to the topp of all perfection noe leſſe by her exemplar life, and behauiour then by the authoritie and dignitie of her Office, Where vppon shee muſt carry to all a motherly harte and affection, and endeauour to make them familier and tyed in loue

in loue towards her ſelfe, that with greater confidence they may make their recourſe vnto her, as to their common mother and there by ſubmitt themſelues to all her Commandements, and Councells, and performe all things, drawne rather by the ſpiritt of loue, then by feare and force of Conſtraynt;

2. Euery day in perticuler manner shee ought to imploy ſome tyme where in shee may ſeriouſly conſider with her ſelfe, by what manner and meanes, shee may beſt ſett forward the Common good and proffitt of her charge. And shee ought to endeauour (ſoe farr forth as the ſundry bur thens and buſineſſes of the Monaſtery will permitt) to aſſiſt with the reſt and bee preſent in the Quier and other places of Obſeruances, and to obſerue all thoſe things vnto which the reſt are tyed.

3. Shee muſt haue a care of the ſpirituall and Corporall good of all, yea and of euery one in perticuler, shee muſt ſuffer each of them to haue a free acceſſe vnto her, ſoe often as they shall requeſtit, or as shee shall know or vnderſtand it will bee profitable vnto them, and that shee her ſelfe may well and fittly attend thereunto.

4. Shee muſt receaue and intertayne ſuch as come vnto her with all ſuauity and gentleneſſe; and shee muſt bee very wary that by her Countenance, or vehemency of her words, or manner of carriage and proceeding shee doe not at any tyme feare them, that with freedome and Confidence they may not diſcouer and lay open their difficulties vnto her.

5. Lett her shew a motherly affection to ſuch as any way offend, that they may ſee that their fault and not their perſon is diſpleaſing to her, and lett her carry her ſelfe, that shee may not bee noted to bee diſguſted with any one; finally in giuing of Penances lett her haue an Eye to the ſpirituall good of euery one, and that noe wayes shee ſeeke their trouble and vexation, allwayes diligently and maturely thinking and calling with her ſelfe, by what meanes the pennances which shee enioyneth, may helpe to aduance their ſpirituall good.

6. In ſuch things as touch the Common diſciplyne, lett her shew her ſelfe firme and conſtante, and lett her not at any tyme ſuffer any thing to bee violated and infringed; where vnto they are bound by Rule or Statute. But in thoſe things that are held leſſe eſſentiall lett her not bee to hard, and difficill

icill in dispensing, and soe lett her mayntay ne good Order and disciplyne, that shee may discretely and prudently apply her pensations to the solace of her Subiects, and the more seruice of almighty God.

7. Lett her often enquire of the Prioresse and conferr with her, concerning the State of the Conuent, and alsoe of the Mistresse of the Nouices, depositayre, and Cellarier, concerning all such matters as belong to their Charge; and shee must commaunde them to repayre to her so often as neede shall require.

8. Shee shall once euery moneth, either by her selfe or by some others, whom shee shall appoynte, (especially the deanes) visit all the Offices of the Monastery, but especially of the depositayre, Cellarier, Sacristane, Guarderoabe and Infirmair; alsoe once euery moneth shee shall visitt by her selfe, or by her sayd assignes the Cells of all the Religions, and the peculiar offices of all vnder Officers, that shee may see how in all things Religious decency, cleanlyneesse, and order bee kept, and obserued;

9. Lett her bee vigilant that all the Officers execute and performe their Offices with great sweetnesse, Charity and humility, and lett such bee put from their Offi-

ces that behaue them ſelues trouble ſomely therein; and are found harsh and greuious to other; yet lett her not giue eaſy eare to Inferiours againſt their Superiours, and what shee heareth lett her maturely and diligently wayghe and examyne, and without very reaſonnable cauſe Inferiours are not to haue acceſſe vnto her, for thoſe matters, which the ſubordinate Officers can ſufficient ly per forme by them ſelues, and would doe ſoe if the ſayd Inferiours would come vnto them.

10. Althoughe shee ought much to confide vppon her Officers, yett lett her beware that nothing bee permitted to their inordinate Paſſions, and if at any tyme any Contention or diſpute should happen among them, whereby auerſion of mynds and indignation may bee feared, lett her carefully ſeeke to hinder this Inconuenience, by making peace among them, and by procureing that they allwayes shew ſuch ſignes of humilitie, and Charitie each to other, as may nourish and increaſe religious affection, and loue among them.

11. Shee muſt haue a ſpeciall care of ſuch as are ſicke and infirme, and thoſe shee muſt often viſitt, and endeauour to confort, and in all things (as much as lyeth in her power) lett

ett her haue care of periuerty, but yett soe hat Religious decency bee still mayntai-ned.

12. Lett her frequent the common Refe-tory with the rest, soe often as by her health, or her other great affayres shee may, and at Table lett her haue some meate aboue, and different from the rest, whereof shee may imparte to those whom shee shall thinke to bee most infirme and weake, and when shee is absent from the Refectory, lett her by turnes inuite such Religious, as by this way shee shall thinke their weakenesse and infirmitie may bee holpen or conforted.

THE IV. CHAPTER.

Of the Office of the Prioresse.

1. THE ~~Prioresse~~ is chosen to ease the ~~Abbesse~~ of a great parte of her burthen, shee, in her speach especially, and in her conuersation, ought to study how to edify euery one, whoe as shee is a guide to others, soe much shee bee a Rule of all good Vertuous life and behauiour, not making any shew of affected Superioritie or permitting the same to any other, that the Inferiours being conioyned with Elders and Su-

periours may ſerue each other in ſincere hu militie; and therefore albeit shee bee th mother of the reſt, yet according to her Of fice is shee to labour to ſerue the reſt;

2. When the Abbeſſe by reaſon of he other hindrances cannot execute thoſ things that appertayne to her Office, then i belongeth to the Prioreſſe, to doe all thoſ things which the Abbeſſe her ſelfe shoul haue done, if shee had bee ne preſent, ~~as t giue the Benedictions in the Quiar, to~~ gran leaue to ſpeake with Externes, to receau ~~and giue~~ preſents, and ſuch like; where o afterwards shee is to certify the Abbeſſe i ſitt tyme, yea commonly shee may do all thoſe things, which in theſe Statutes ar ſaide, and ſett downe, that by the Superiou they may bee done, eſpecially then whe they cannot haue acceſſe to the Abbeſſe he ſelfe.

3. In the Abſence of the Abbeſſe shee i to commaund according as matters occurr i the Quiar, ~~Chapter houſe~~, Refectory, dortu re, and Worke ~~houſe~~, yea and in all othe places, where the Conuent is in any tym aſſembled; In theſe places shee is allwaye to bee preſent with the Conuent, or if she cannot bee preſent, shee shall haue care tha ſome one of the deanes may ſupply her plac

4. I

4. In her Wordes and externall behauiour lett her demeane her selfe with all sweeteneſſe, and lett her take diligent care that in the Chapter houſe (where in the abſence of the Abbeſſe shee is to reſide as hath beene sayd) nothing bee done either by her ſelfe or others, that may giue iuſt occaſion of offence, but lett her endeauour to induce her Siſters with all ſuauitie, and externall shew of loue to the accomplishing of thoſe things which are expedient, and lett her offer her ſelfe ready to yeald them all comfort and ſatisfaction, making herſelfe familiar vnto them yet retayning her due grauitie, that by thoſe meanes all may reuerence her and with their dutifull cariage acknowledge her for their Superiour.

5. Once euery moneth shee shall goe to the Abbeſſe to acquainte her with thoſe things, which shalbee thought requiſitt shee should vnderſtand.

6. Lett her not thruſt her ſelfe in to meddle whith thoſe Offices, whoſe care and Charge, are by the Abbeſſe and Conuent committed to others, neither lett her offer to diſpoſe of the Conuerſe Siſters.

7. She muſt not ſuffer ſuch as haue Offices to diſpoſe of themſelues without her knowledge, yet may shee not hinder them in

their Functions, and Offices; that soe all matters may bee performed in the best Order, and without Confusion.

8. Shee must not permitt that any things bee infringed or innouated, and when shee perceaueth or feareth any great inconuenience to ensue, lett her acquaint the Abbesse therewith, that according to her appoyntement some remedy may bee prouided for the same.

9. Although shee may reprehend and correct her Subiects for lesser faults, as the Mistresse of the Nouices may the Nouices and Schollers, and the Cellarier the Conuerse Sisters, yet if any faults bee doubtfull or more greiueous then ordinary, or of that Consideration that they may seene worthy of more seuere Chastisement. then shee (as alsoe those two others) shall make them knowne to the Abbesse, that it may bee prouided for according to her Iudgement, and by her authoritie.

10. Lett her dilligently put in Execution what soeuer is appoynted and ordayned by the Abbesse, and in her proceedings and Actions lett her wholly submitt her Iudgment and opinion to hers, persuading all others to doe the same, not contradicting or improuing her Ordinances; if shee doe

other

ther wife, beſides due Correction (vnto which shee is ſubiect) shee muſt vnderſtand hat shee may bee depoſed from her Office s vnworthy thereof.

11. Lett her not permitt any to bee ~~in the Cloyſter,~~ or ~~Garden~~ without leaue, nor ~~in he Garden without a Companion~~; in tyme f Recreation lett her haue care that all mee- e togeather, that shee may ſee what ſoeuer aſſeth; finally at night when they goe to edd, either by her ſelfe or by ſome other, hee is to viſitt all their Cells.

12. Shee shalbee exempt from ſeruing in he kitchin, and Refectory, except the Ab- eſſe for the increaſe of her humilitie, shall therwiſe ordayne or permitt.

THE V. CHAPTER.

Of the Deanes.

THE Deanes haue noe other Office in the ~~Monaſtery~~, then pru- ently to obſerue, if there happen any thing n the behauiour, or procedings of the pro- eſſed Religious, that may neede correction r amendement, yet may they reprehend one, but that which belongeth to their Of- ice, is this, to helpe all by their Counſayle,

and

and their mature Iudgment if soe bee tha they may thinke they bee able to helpe then with their frendly admonition; but if by tha way they finde that they doe them litle o noe good, then lett them make it knowne t the Abbesse, or Prioresse, or Cellarier tha they may apply more forcible and neces sary Remedyes to the spirituall disease

2. Also of these deanes the Assistente are chosen, and if all the deanes cannot be Assistentes (becausethe number of the dea nes may bee greater then the number of th Assistents, which may bee but foure) ther they that are the more ancient professed mnst bee preferred before the rest. If th deanes are fewer then the Assistants, ther those Religious who haue noe other Offic in the Monastery may bee elected to mak vpp the number of the Assistants.

The lady Abbesse is to appoynte ten Reli gious, or thereabouts to the care of these dea nes: soe that all the professed (onely the lad Abbesse and Prioresse excepted) must be vnder their charge; euery one of the profes sed vnto these deanes (as all the Religious t the lady Abbesse, and Prioresse: and th Conuerse Sisters to the Cellarier; and the No uices to their Mistresse) must doe that Reue renc

nce and shew that respect, which the ly Rule in the seuentie one Chapter commandeth to bee done to their Ancients, and that case, these onely are to bee esteemed eir Ancients.

4. The deanes in the absence of the Lady bbesse and Prioresse, are to preside in all aces of obseruances, and to beare the pla- of their Superiour, which euery one of em are to performe, according to the anquitie of her profession; as also in the abnce of the deanes the more ancient professed must beare the same Office, except e Abbesse or Prioresse shall appoynte oerwise.

THE VI. CHAPTER.

Of the Mistresse of the Nouices.

ALL singuler shew of Vertue, together with a great Zeale, and festre perfection must appeare, and brightly yne, in the life and behauiour of the Misesse of the Nouices, that by her good Exnple shee may the better excite and stirr p those, that are vnder her charge, vnto l those things which their State of life quireth of them; In her cariage lett her all-

allwayes giue shew of sweeteneſſe, and lou
and in her words, lett her haue a ſpecia
care to auoyde all bitter contumelious, ar
disgracefull language, and lett her accon
modate her commandements to tymes, pe
ſons, and places, well conſidering with h
ſelfe what euery one is able to doe, an
not onely what they ought, or should do
ſeing they come to Religiō, that deſire to b
there in perfected, and are not as yet perfec

2. As euery one commeth to the Mon
ſtery, let her ſoe diſpoſe of her as the Ab
beſſe shall appoynte, and shee shall hav
care that ſuch as haue entred doe examyn
and diſcuſſe their life paſt very dilligentl
and ſoe make their generall Confeſſion, a
ſoone as they can poſsibly.

3. Whatſoeuer they that come brin
with them, lett her receaue it of them, t
bee deliuered to the depoſitary, and wha
ſoeuer shee receaueth or deliuereth, let
her ſetr downe in writing, which writin
euery one that entreth shall ſubſcribe wit
their owne hand, of all which things the
muſt diſpoſe a litle be fore they make thei
profeſsion.

4. She muſt haue care that the Nouice
and Schollers haue a good methode in me
ditating deliuered vnto them, and shee mu
ſe

e they bee taught how they may vſe vocall
ayer fruytefully, shee is to teath them the
techiſme and Chriſtian doctrine, and the
anner how to examyne their Conſciences
d the way how to roote out all Vices
d to ouercome all euill habittes and Cu-
mes, and finally to mortify their Paſsions
at togeather with the contempt of them-
ues, they may increaſe in the loue of God.
5. After they are entred, shee shall decla-
vnto them, what they are to vndergoe,
d what the Congregation expecteth at
eir hands, shee shall often reade vnto
em thoſe Rules and Statutes which apper-
yne to them and belong to common diſci-
yne; then shall they deliberate with them-
ues (weying duly the forces of their bo-
es and myndes) what is moſt expedient
r them, and if they continue in their for-
er purpoſe, then they are by holy medita-
ns to prepare and arme themſelues for
oſe things, which they are to take vppon
em, in the holy State of Religion.

6. Moreouer the Miſtriſſe of the Nouices
uſt teach thoſe that are vnder her go-
rnment a Religious manner of carriage
ching their ſtanding, going, looking, ſpe-
ing, eating, and all other ſuch Actions;
at they shew therein a Religious decency

and

and comelyneſſe; to witt, that in their gat
they bee not two haſty, except vrgent ne
ceſſity force them that in talking they vſ
noe geſtures with their hands, eſpeciall
whyle they ſpeake to their Superiors, an
to Externes, but either they are to houl
them vnder their Scapulare, or within th
Sleeues of their great habbitt, that they alp
togeather fly and auoyde all affected ſpeatl
and whatſoeuer may ſauour of ſeculariti
or Courtly Vanitie and Curioſitie, whic
alſoe in their outward be hauiour they mu
dilligently eſchew. that they caſt or faſte
not their eyes vppon the Countenances
their Superiours, or of Externes, neith
houlding them to much vpward, or down
ward, that they ſpeake not to lowde,
burſt out into to much intemperate laugl
ter, eſpecially when at the Grates they ſpe
ke with Externes, the which liberty the
muſt vnderſtand is ſeldome to bee grante
or permitted them, that they eate, not tw
faſt, to ſlowly, or to greedily, or that th
looke not about them whyle they eate, th
whyl they drinke they hould their cup
with both their hands, that they ſeeke
preuent euery one in doing them honou
and Reuerence that they carry themſelu
with grauitie, and ſtaydneſſe, that they ha

aca

care to keepe cleanelyneſſe in their Cells
nd Garments, and that in their Counte-
nances they shew myrth and Alacritie, that
hyle they turne, they turne their body as
ell as their heade; and finally that they
rry themſelues gratefully and louingly to
l; and if their bee any thing vnhanſome
their natures, Cuſtomes, or Education,
tt the Miſtriſſe endeauour to reforme it,
nd bring them to a better fashion, and lett
er haue a care to inſtruct them exactly, in
he holy Ceremonyes of the deuyne Serui-
e, and in all the Obſeruances of their Re-
gious State.

7. If shee ſee any to bee Drawne to
oe their duty vppon feare, shee is to vnder-
and that ſuch are not very fitt for Reli-
gion, although a moderate feare (eſpecially
f God) doth not a litle healpe and condu-
e thereunto.

8. Shee muſt labour to encourage ſuch as
re deiected, and puſilaminous, yet if shee ſee
ny to bee of ſufficient Spiritt and Courage,
hee muſt not for all that vrge them to
uch; lett her bee wary and Circumſpect
all her proceedings towars them, and
tt her perſwade them to diſcouer their dif-
culties to their Ghoſtly Father, that they
ay the better bee grounded in their Voca-
tion,

BIBLIOTHECA
PUSEIANA OXON

tion, and consequently bee the more secu rely guyded and Directed in the Scope an end which they ought to ayme att.

9. The Nouices and Schollers must be tryed in base and humble Exercises, soe ofte as may bee thought expedient, yet they shal not bee sent to the places appertayning t the charge of other Officers, except the say Officers consent thereunto; and lett the say Schollers and Nouices bee warned, that th Conuent ought and will seeke to bee infor med of their humilitie, Obedience, and de sire of the Contempt of themselues.

10. Lett her not perswade or oblige any of them to any kinde of austeritie, but by the Counsel of the Abbesse.

11. She must beware that they bee not ouerthrowne and carryed away with their first feruour, whyle therein they passe the limitts of discretion, and therefore shee shall admonish the Ghostly Father hereof, if their happen any iust cause therein.

12. To the end all may bee the better in formed of the natures and dispositions of the Scholers and Nouices, and that they that enter for such may better knowe the vnitie Charitie, modesty, and Religious manner of life which the Religious embrace and leade, the Mistrisse (by Commaundement from the

he lady Abbeſſe) ſhall make choyce of ſuch o conuerſe and conferr with her Nouices nd Schollers, whoe either by their beha- iour, experience, or good example, are beſt ble to edify inſtructe and helpe them.

13. The Miſtris is to bee ſubiect in all hinges for domeſticall diſciplyne to the rioreſſe, ſoe farr forth as shee bee not hin- lred from the Execution and accomplis- ing of her Office, where by shee is obliged o teach her Scollers, and Nouices, to ſing, eade, pronounce a right, and the like; Soe lſoe the Nouices and Schollers in the Quier, Chapter houſe, Refectory, and in all ſuch laces, where the whole Conuent muſt bee ubiect to the ſayd Prioreſſe, wherefore the Miſtreſſe may not commaunde them there n any matter, that there by shee may yeald he more Reuerence and reſpect to the Su- eriour, and if any difficulty or inconueni- nce happen here by or that the Miſtriſſe ee hindred from the due Execution of her Office, lett her ſeeke to the Lady Abbeſſe, or the Remedy there of.

THE VII. CHAPTER.

Of the Asisians.

1. LET such Assistants bee choſen, as vppon whoſe prudence, and Counsayle the Abbesse may very well rely, in such difficulties as may occurr: whoe alsoe may well Guyde and direct such Religious as come vnto them at any tyme for comfort, or would informe them of matters occurring according to the Statutes. Therefore they must bee very discreete and circumspect, noe ways headdy, free from all inordinate Passions, Zealous of the common good of the Conuent, which they ought to sett forward according to their best skill, and they ought to bee very care full mayntayners of what soeuer maketh for the peace and good disciplyne thereof.

2. For asmuch as the Prioresse is wont to bee admitted to the Consultations, foure Assistants wilbee sufficient, and they are not to exceede the number of foure, and the younger professed among them, must first in Order deliuer her opinion, before the Abbesse declare her mynde, or what shee would haue concluded; lett them all well and maturely ponder the matter propounded

ded and if soe bee that the matter may suffer delay, and bee of great Consequence, lett them haue longer tyme to discusse and consider it with themselues, that thereby it may bee the better determyned.

3. Once euery weeke or at least twise euery Moneth, they must bee called to Consultation at that houre which the Abbesse shall appoynte, where shee her selfe must also presyde, and bee present; and one of these Consulters and Assistants must euery weeke haue accesse to the Abbesse, to know of her when the Assistants are to bee called to Consultation. Before the Consultation begin, *Veni Creator Spiritus &c.* with the prayer. *Deus qui corda fidelium &c.* is to bee sayd, and the Consultation being ended; *Suscipe clementissime Deus &c.*

4. The things that are handled in Consultation most commonly are these, The Causes and Remedyes of disciplyne broken or neglected; the defects of Officers in their Offices; the trouble or disgust of any one conceaued against any Officer; want of health in any through indiscretion; dissentions, secretts meetings, and whisperings; what manner is to bee obserued in enioyning of Penances; the Receauing or deliuering of Messages or Writings to Externes; the depo-

sing of Officers ; or appointment of new Officers; the Measure of their diett, to-gether with the defect or excesse committed in the same ; what persons are to bee propounded to the Conuent, and such like.

5. Lett them permitt nothing that may weaken disciplyne, and if they consult about the enioyning of any Pennance, after the thing hath beene maturely determyned, lett them not afterwards interpose themselues for any moderation. But if vppon better Information they finde the Case, to stand other wise then when they consulted about it, and that thereby they feare any hurt or inconuenience may ensue, they must make it knowne to the Abbesse, and soe commit it wholy to her discretion.

6. Of those things that are propounded vnto them they may not debate among themselues out of the place of Consultion, and then noe otherwise then in the presence of the Abbesse; and soe in like manner of those things about which they haue had Consultation. if they shall offend in the contrary they must endure the same penance, that the other professed should incurr, if they offended in the like Case, much lesse may they communicate vnto others, either within or without the Conuent, what hath passed in

n Consultation, or which may any wise ouch any person of the Conuent; and if ny should vnderstand that Consultation nath beene had about her selfe, yet none hall tell her what resolution hath beene aken about her, but they shall remitt it to he Relation of the Abbesse her selfe, except he Abbesse doth otherwise ordayne.

7. In their Iudgments lett them conforme themselues to the Commaundement of the Abbesse neither may they contend among themselues, or stand to stubbornely in their owne opinions, they must answeare each other with meakneſſe, and propose their reasons with all humilitie, yet alsoe with Religious freedome and liberty. Where vppon the lady Abbesse must bee willing to heare their aduises, and must permitt them to haue their necessary liberty in speaking their mynds; yea moreouer shee must inuite rnd incourage them, that herein they carefully doe their Office, and duty, and if any thing chance to bee spoken by any of them, that may bee distastfull to her, lett her rather winke thereat, then that the Assistants bee made afrayde to deliuer with fredome their opinions, as they are obliged to doe in matters appertayning to the common good: neither

ought the Abbesse to departe from tha
they all Counsayle her, but vppon sufficien
ground and reason.

8. If nothing occurr whereof the
should consult yet the Abbesse ought t
call them togeather to see if her Consul
ters haue any thing to propound vnto her
and if nothing of worth doe occurr the
may bee dismissed.

9. When the Religious will declare t
the Assistants their mynds concerning thos
things which they are not willing to declar
to the Abbesse her selfe, whereby sh
may bee the better informed, let the Ass
stants, (naming none) performe this with
all charitie, and sinceritie, and bring them
an answeare and resolution as the Case re-
quireth.

10. Euery one must know that they
may not deale about any matter with the
Assistants, but vppon this Condition, that
what they declare vnto them, should bee
made knowne vnto the Abbesse, neither
may they giue eare to any thing vnder Con-
dition that it bee kept secrett and vnknow-
ne to the Abbesse.

11. After the Assistants leaue their Offi-
ces, yet they may not discouer to others in
any sort those things that haue beene done

or

or vttered in their Conſultations, except onely ſuch matters as by the Abbeſſe were made common before and imparted to others, and if they ſhalbee found faulty herein, there by they ſhalbee diſinabled to haue this Office againe for euer after; and to the end the aſſiſtants may bee more free in deliuering their opinions, by the Statutes it is for bidden, that the Abbeſſe doe manifeſt vnto others, what was ſayd or counſayled her by any of the aſſiſtants, but onely (as the Caſe may require) ſhee may tell the Conuent what was counſayled her, yet ſoe that ſhee diſcouer not vnto them, the name of her that gaue her Counſayle or aduiſe there in.

THE VIII. CHAPTER.

Of the deſpoſitayre.

1. THE Office of the depoſitayre is to keepe all ſuch things as belong to the neceſſary prouiſion of the monaſtery, as Woolen, linnen, money, and the like: and ſhee is to render an exact accompt of all Receipts and expenſes to the Abbeſſe, whom ſhee is to certify of all ſuch things of moment which ſhee receaueth, or ſpendeth, and

and there in shee is to follow her order and and appoyntment.

2. Shee must haue a Cheſt with two lockes, one of the keyes the Abbeſſe muſt keepe, and shee the other, ſoe that it may not bee opened without them both. In this Cheſt all the money of the houſe muſt bee kept, and from thence it muſt bee taken as neede requireth, except the Abbeſſe will keepe by her ſome ſmale ſomme, for ſuch vſes as ſome tymes may occurr.

3. Shee muſt haue the keeping of the great Seale of the Conuent, and therewith shee may Seale nothing without the Conſent of the Conuent, shee alſoe muſt keepe all Originalls and other writings, and Euidences in a Coffer with a double locke, where of the Abbeſſe muſt haue one key and shee another.

4. Once euery yeare the depoſitor togeather with the Guardroabe muſt ſee what euery one hath, and what they want, they muſt ſett all downe in writing, that afterwards they may conſult with the Abbeſſe how they may prouide for the neceſsitie of eath one, and lett them labour to carry an euen hand to all; And to the end all Confuſion may bee auoyded, a certayne hower muſt bee appoynted, at which tyme

euery

uery day all the Officers and the Religious must repayre to the depositoryfor their Ne-ecessities.

5. When shee deliuereth by appoyntment of the Abbesse any thing to the Cellarier, Guardroabe, or Cater, lett her demaund a writing of the person that receaueth it, whe-e in the Receipt is contayned, and lett her hew her selfe prompt and easy to execute hose things,vnto whichshee is bound by her Office, and in noe wise must shee shew her selfe wrangling or contentious; yet if in her opinion, shee thinketh that any thing may bee better done, or that shee espyeth, that any thing is more spent then ought to bee, lett her make Relatiõ there of to the Abbesse.

6. Lett her take care that all Prouisions bee made in their due tymes;for which cause shee must some tymes conferr with the Ab-besse, and Procurator of the Monastery, as also with the Cellarier, conceruing those things which are vnder her charge, and which shee is to vse.

7. Shee must gather togeather all ould things of the Monastery, as the ould lockes ould Iron and such like, also shee must keepe an accompt of all the Reuenewes, and sommes of all the perticuler debts,and of such things as are owing to any; or by

any

any to the Monaſtery, and what tyme the ſayd payments are to bee made.

8. Once euery yeare shee shall render an exact accompt of all her Receips and Expenſes, where of shee is to deliuer a Coppy to the Abbeſſe, whoe shall alſoe writt it downe in her booke, and shee muſt ſeeke to haue the Abbeſſe ſubſigne to her yeare ly Reckonings, whereby it may appeare that shee hath approued all, and that all things haue paſſed according to her Order and well liking.

THE IX. CHAPTER.

Of the Cellarier.

1. THE Cellarier muſt often conferr with the Abbeſſe about thoſe things which appertayne to her Office, and shee muſt performe that both for quantitie and qualitie of the meate, which shee shall appoynte; shee muſt ſee that all things bee well keept in the Spence and Buttery, that nothing bee negligently ſpent or waſted in meate drinke or any other thing committed to her charge, and with a ſpeciall care shee muſt endeauour that what ſoeuer belongeth to her Office, bee kept cleane and

nd hand ſome.

2. In the manner of dreſſing and ſeaſo-ing her meate, ſhee muſt looke to that /hich is moſt whole ſome, and lett her oyde all Curioſitie and exceſſe in all things l beeſeeming a Religious eſtate; yea if any ning bee ſuperfluons lett her keepe it care lly, to bee ſpent, and vſed in due tyme nd ſeaſon.

3. Lett her foreſee what is to bee pro-ided for the day folluwing, and lett her ertify the Cater thereof, and that by wri-ng, ſoe likewiſe lett her inquire in good /me of the Cooke, what shee wanteth, hat in due tyme Prouiſion may bee made hereof; and if the depoſitair shallbee wan-ng to her in any thing, shee shall onely gnify it to the Abbeſſe.

4. If at any tyme any of the Profeſſed of he Quier bee ſent vnto her for any thing, hee is to deliuer vnto them that which they aue neede of with all due Charitie and weeteneſſe as her abilitie will permitt er.

5. Shee muſt ſoe diſpoſe all her buſi-eſſes that shee may bee ſtill preſent at the euine Office, ſoe farr forth as shee can oſſible.

6. The Conuerſe Siſters both Schollers, Noui-

Nouices as alſo the profeſſed, and all the Seruantes of the houſe are vnder her charge, and shee muſt bee very watchfull to keepe them all in peace and Concord, directing them with all meakeneſſe and gentleneſſe, taking care that they bee not two much ouer charged with their labour, and that nothing bee wanting to their ſpirituall proffitt and good; but eſpecially of her Conuerſe Siſters.

7. Shee muſt inſtruct her Conuerſe Siſters in the Catechiſme, and Chriſtian doctrine, and how to pray and make their Confeſſion and to goe to the ſacreed Communion with fruyte and proffitt.

8. Lett her ſee that ſuch Conuerſe Siſters as are appaynted for ſundry Offices haue their directions written in their ſeuerall Offices, which shee muſt take care that once euery Moneth they bee read vnto them, shee muſt alſoe haue an Inuentory of all ſuch things, as euery one vnder her charge doth vſe, and shee muſt often viſitt them all, that shee may ſee that nothing bee broken or nede reparation.

9. Lett her not behaue her ſelfe contentionſly or diſtaſtfully to others, but rather endeauour to mayntayne both her ſelfe and all her charge in inward peace, and lett her

er ſeeke by her Religious outward tem-
rate gonernment, moderation, and man-
r of ſpeach to giue edification to others,
the example of her vertuous and true
ligious life.

THE X. CHAPTER.

Of the Portreſſe.

IT is the Office of the Portreſſe to kee-
pe the key of the Gate oft the Mona-
ry, the locke where of muſt haue two
yes, ſoe that it may not bee opened wit-
ut them both. One of theſe keyes muſt
e kept by the Abbeſſe, and when ſoeuer
y perſon is to enter into the monaſtery,
any thing is to bee brought in, ſome one
ligious is to bee ſent by the Abbeſſe whoe
y bring with her, her key, and there with
en and shutt the ſayd Gate, and ſoe car-
it backe to the Abbeſſe againe.

2. If any are to enter into the Monaſtery
m abroade, the Portreſſe togeather with
r Companion whom the Abbeſſe or the
periour shall appoynte (for fewer then
o shall neuer accompany them) muſt
ng them to the place whether they are

to

to goe, and none may ſpeake vnto thoſ
perſons but in a word or two, and as
weare, Obiter, or by the way, neither ma
the Portreſſe permitt euery one to open th
Gate, or deliuer her key to any, but to he
whom the Superiour shall appoynte.

3. If there shalbee more Gates to th
Monaſtery then one, euery one of ther
muſt allwayes haue two keyes, where o
the Abbeſſe muſt haue one, and the Por
treſſe another; and the Portreſſe muſt be
very carefull to ſee they bee allwaye
well shutt; and that whoſoeuer are le
into the Monaſtery, doe allwayes ente
and departe at full day light, except ſom
moſt vrgent Cauſes of neceſſitie doe e
xact the contrary, and after Complyn
shee is to giue vpp her keyes to the Cu
ſtody and keeping of the Lady Abbe
ſe.

THE XI. CHAPTER.

Of the Thourier, or the Prefect of the ſpeaking place.

1. THIS Officer muſt haue a Ce
neere vnto the ſpeaking place
tha

hat shee may bee the readyer to answeare ich as come, and to deliuer such messages s are requisitt.

2. Shee must demaunde the names of uch persons as come to the speaking place if shee know them not) and shee must ndeauour to informe the Lady Abbesse, or rioresse of the qualitie of such persons, as equire to speake with any one.

3. Shee shall call noe Religious to spea- e with Externes at the Grate without the he lycence of the Prioresse at the least, and what soeuer shee receaueth of Externes, shee must deliuer it to the Abbesse or to the Prioresse soe soone as well shee may.

4. When the Religious are called to speake with Externes shee must notify vnto them he quality of the persons; that if they bee persons or qualitie they may goe vnto them n their great habitt, and when shee cal- leth any to the Parloy or speaking place, lett her signify vnto her what Companion shee is to haue, according as the Abbesse or Prioresse shall appointe; and if the Con- uersation seeme to bee vn profitable or in- conuenient lett either her Companion or the Prefect of the place prudently and dis- creetely call her thence.

5. If any Externe bee denyed to speake

with any, lett her in good Religious manner seeke to giue the person due satisfaction, by her yealding those reasons that are for that purpose, and in her speeches or answeares, lett her haue care of edification, and religious Ciuilitie, and being by the Bell called to the Parloyre, lett her make hast to goe thither, and make answeare to the person that called, and see that there shee vse noe other talke, then that which is necessary and conuenient.

6. Shee may not suffer any to execute her Office, but onely that Religious whom the Superiour shall appoynte.

7. Shee may receaue noe writing or message to bee sent to any, except the Abbesse, Prioresse, or Conuent bee acquaynted ther with, except it bee to bee sent and addressed to the Bishopp, or Visitours, as hereafter in the third parte, and first Chapter shalbee declared.

THE

THE XII. CHAPTER.

Of the Chantresse.

1. ALL the bookes that appertayne to the Quiar must bee in the Cu. ody of the Chauntresse, whoe must haue are that in their singing and reading, the earers may bee edifyed, and euery weeke ppon Wednesday shee shall sett vp a aper, wherein there names are to bee ritten, that in the weeke following must ng, or reade any thing in the Quiar, Shee uſt make choyce of the more skillfull ac- ording to the solemnitie of the Feasts, and n all things lett her take that Course and ethode in her proceedings, that shee bee ot ouer greiueous or troublesome to ny.

2. Euery weeke vppon Saterday lett her ett vpp in writing the Order of the Offi- e for the weake following, and withall the xtraordinary obligations, both for the li- ing and the dead; for which cause hee must haue the keeping of that booke herein the sayd Obligations are contay- ed.

3. Lett her bee very wary and Circun
ſpect before shee begin to ſing, or intor
any thing, and lett her vſe the ſame wa
ryneſſe in euery thing els, that if any erre
happen shee may ſeeke to amend it wit
Zeale, yet without any ſigne of impatien
ce, ſoe farr as shee can poſſibly.

4. If they shall ſing any thing in Mu
ſicke in the Church, thoſe are to bee ap
poynted by her (or by ſome other who pe
happs may bee fitter for this Office) tha
muſt ſing, neither may any other preſum
to ſing, but ſuch, as by her are appoyn
ted.

THE XIII. CHAPTER.

Of the Sacriſtane.

1. THE Sacriſtane muſt bee very dil
ligent to ſee that what ſoeuer be
longeth to the Church, Cloyſter, Chapte
houſe, and Sacriſty bee kept very carefull
and han ſomely.

2. Lett her carefully prouide that th
wine which muſt ſerue for the moſt hol
Sacrifice, bee good and pure and drawn
the ſame day; that the Chalices, Purifica
toryes

ryes, Corporalls, Cruetts, Water, Towells
nd all the furniture and appurtenances of
ie Church, bee whole and very cleane,
nee muſt carry holywater to the Cells, and
ie accuſtomed places of the Monaſtery,
here euery weeke shee muſt put it into
eſſells, that there are appoynted to con-
yne the ſame.

3. Lett her appoynte the tyme when
uery one is to goe to Confeſſion, by the
duiſe of the Abbeſſe, and lett her ſee
at all the Maſſes bee ſayd in fitt tymes,
they haue ſundry Priſts to celebratt. Lett
er make the hoſts as fayre as shee can poſ-
bly, which shee muſt prouide may bee
fficient for the Maſſes, and the Commu-
icants, and shee muſt ſee that shee all-
vayes haue them in readyneſſe, as neede
ay require.

4. Shee muſt kepe the kyes of the Turne,
nd Grate of the Church, or Sacriſty, nei-
her may shee receaue or deliuer any thing
y them, but onely ſuch things as apper-
yne to the Aultar, the holy Sacrifices, or
hurch, lett her ſee that this grate or Turne
ee allwayes well shutt and locked, except
tymes of Communion, or when any
ing is to bee deliuered, or receaued by the
me.

5. Shee muſt not ſpeake or talke with any at the Grate, but onely about thoſe things that neceſſaryly appertayne to her Office and if any Externe demande any thing of her which concerneth not immediately the Church, lett her ſend him to the Tourier, and when shee ſpeaketh with any at her Turne or Grate, lett her doe it with a low voyce, and lett her bee ſtill ready to deliuer thoſe things, which belong to the Seruice of the Church.

6. Shee muſt deliuer euery Euening to the Abbeſſe, the keyes of her Office, and in the morning lett her demaunde them of her at a competent tyme.

7. See that with due care and Dilligence shee write downe in ſome booke all ſuch donations, as haue beene made to the Church, togeather with the names of the giuers, and shee muſt take an Inuentory of all ſuch things as are committed to her charge.

THE

THE XIV. CHAPTER.

Of the Infirmaire.

1. THE Infirmayre muſt aſſiſt the ſicke with ſinguler Charitie, and ſeeke to procure their confort accordingly, wherefore shee muſt endeauour to performe all thoſe things, that may tend to the eaſe and comfort of the diſeaſed, with very great alacritie.

2. About the ſicke all things muſt bee neat, and decent, and the Infirmaire muſt haue an Inuentory of all ſuch things, as belong to her Office.

3. Shee muſt haue all medicinable things and what ſoeuer els are neceeſſary for the ſicke in ſome conuenient place, and shee muſt often viſitt them, to ſee that nothing bee corrupted, and to procure by Order from the Superiour that new bee had in due tyme.

4. If the diſeaſe ſoe require it, lett her ſend for the Phiſition, yet with the conſent of the Abbeſſe, and lett her punctually obſerue his preſcriptions, and ordinations, concerning the diett and Phiſicke of the Patient, She

muſt alſoe haue certayne common Rules and inſtructions, according to which shee may proceede, when the diſeaſe ſeemeth not to require the preſence or aduiſe of the Phiſition.

5. If the diſeaſe increaſe lett the Abbeſſe bee certifyed there of, that other Phiſitions bee ſent for in due tyme, if it ſeeme needefull, or if the diſeaſe bee infectiue, that others bee for bidden to haue acceſſe to the diſeaſed, or to conuerſe with her.

6. If the Sicke bee in any danger shee muſt prouide that in fitt tyme they bee armed with the holy Sacraments, and aſſiſted whith the deuoute prayers of the Religious and withall may bee excited with holy admonitions to endure patiently the greife of their diſeaſe, and willingly to embrace the will of almighty God in all things.

7. Some holy Pictures and Images muſt bee had in the Infirmary, and shee muſt ſee that a Table bee decently adorned and prepared when the moſt bleſſed Sacrament is to bee brought thither, and shee is to make it ready and to prepare all other neceſſaryes for the Communion of the ſicke, ſoe often as the ghoſtly Father shall thinke it expedient, that they communicate.

8. Shee may not change or omitt any thing

ning that the Phisition hath appoynted, except some euident reason moue her to the contrary, and lett her haue a booke where in all must bee sett downe that hee prescribeth.

9. Whensoeuer the Phisition or Surgeon commeth to the Monastery, by some signe the Conuent shalbee aduertised of their comming, that if any haue neede of their helpe, by the Superiours licence they may come vnto them.

10. When the Ghostly Father, the Phisition, or Surgeon enter the Infirmary, shee or some other, with a Companion, must bee present, who shall neuer departe out of the place, till they bee thence departed.

11. Shee must not dismisse those that are on their Recouery, till shee see thē strong and able to vndergoe their accustomed labour.

12. Shee must haue a Care that they obserue due modesty, whyle they are vnder her charge, lest that whyle they seeke to restore their corporall strenght, they loose their Zeale and Spiritt, yet they shall not soe much imploy themselues in their meditations and deuotions as before, vntill that they may bee able to retourne to their former Exercises, in perfect health, and with-

out any inconuenience.

THE XV. CHAPTER.

Of the Guarderobe.

1. THE Guarderobe muſt keepe all ſuch Cloathes as the Religious doe not vſe: as alſoe all linnen, and woollen which are applied to their bedding or to any other Monaſticall vſes, the which shee muſt dilligently looke vnto, as to thoſe things which are belonging to the poore.

2, Shee muſt keepe an accompt of all ſuch things that are vnder her charge, as of all thoſe things whereof the Religious haue the vſe, and if shee bee to make prouiſion for any, either in linnen or in Woollen, lett her acquainte the Lady Abbeſſe therewith, neither may shee deliuer to any a new garment, or any thing els that is new, without the conſent of the Lady Abbeſſe.

3. Lett her haue great care of cleanelyneſſe, and handſomeneſſe, and shee muſt haue commodious places, to lay vpp thoſe things that appertayne to her cuſtody, the which shee muſt looke vnto, that by noe meanes they bee ſpoyled.

4. When

4. When shee deliuereth out any thing to ee washed, or which is already washed, hee must deliuer them by accompt, and y accompt shee must receaue them backe gaine; alsoe all such things as are depu-ed, for the vse either of the Refectory or f the kitchin, and when shee deliuereth ny linnen or Woollen to the Religious, shee nust deliuer them on Saterday, and shee hall keepe written what and when, and o whom, any thing is deliuered, that euery ne may receaue their necessaryes in due eason.

5. Lett her seperate and keepe a parte that which is new, from that which is ould, and ut euery thing in their seuerall places, and distinguish by certeyne figures or numbers, what soeuer is granted for the perticuler vse of each Religious. But if any thing cannot bee accommodated for the vse of the Religious, lett her make the Abbesse know thereof, that shee may dispose thereof accordingly.

6. Shee shall haue care to see that the Garments bee mended, and shee shall at the appoyntment of the Superiours deliuer them to bee mended by those whom the Superiour shall please to name.

7. Shee must haue care of all their Shooes, and

and shee muſt ſee that they bee mended in due tyme, and new muſt bee giuen to euery one, according to their neceſſitie and as the Superiour shall appoynte.

8. In her Office lett her carry her ſelfe meeke and gentle, neither muſt shee ſuffer any to endure any Want in Clothing and Garments.

9. Shee muſt eſchew and auoyde all noueltie, ſecularitie, and Curioſitie in all things and therefore a certayne Patterne of their habbits, Vayles, and other garments, muſt bee made and preſcribed, the which shee muſt keepe in her Office of the Guardroabe, shee and all the reſt shall bee bound and obliged to obſerue this fashion, neither may any bee ſoe bold, as to preſume to make, or fashion, or haue any thing but according to the ſayd Patterne, according vnto which euery thing muſt bee præciſely made and accommodated.

THE XVI. CHAPTER.

Of the Conuerſe Siſters.

1. THE Conuerſe Siſters are admitted into this Congregation, that by their pious labours they may ſerue their God and Crea-

Creator, and that they may assist those, whoe haue dedicated themselues to his holy Seruice, and soe serue with them the selfe same soueraigne Lord, vnder the selfe same Statutes, Rules and Sacred Vowes; therefore they must endeauour to draw that spirituall profitt and commoditie from their sayd Labours, in such sort that they may fully accomplish all their ymployments to the glory of almightie God, and to the Saluation of their omne Soules.

2. The Conuerse Sisters (being noe lesse Religious then are those of the Quier) must in like sort bee prouided for in all things that appertayne to ther spirituall and Corporall good: as both aliue and dead they enioy all those Graces, and prouiledges which the others enioy, onely those excepted, which speciall and perticuler exception is made in the Statutes, whereof, by reason of their sundry imployments, businesses, and impediments that are incident to their estate, they cannot bee capable.

3. They must know that all such Statutes, that any wise touch the Religious of the Quiar. doe alsoe appertayne vnto them, soe farr forth as by their State they may bee accommodated vnto them.

4. They vnto whom any perticular Offices

ces are inioyned muſt receaue their ſpeci
directions from their Superiour in writin
the which they muſt haue ſett vpp in the pl
ces of their Offices.

5. Euery day they muſt attend to menta
and vocall prayer, for ſoe long a tyme as th
Superiour shall appoynte them, which ma
bee longer or shorter as their Labours, ar
buſineſſes will permitt them, If they sha
perceaue that they are not ſoe apt for me
tall prayer as they might wish, let the
acquaint their ghoſtly Father therewith th
they may imploy the tyme of prayer in ſom
other exerciſe of deuotion.

6. Lett them pay to our Lord God a da
ly taske and oblation of their Prayers, to wi
for their Nocturnes and Mattins, they sha
ſay thirty *Pater Noſters*, and ſoe many *Aue Ma
rias*; for their Prime, Third, Sixt, None, an
Compline; for each of theſe ſeuen *Pater No
ſters*, and ſeuen *Aue Marias*; and they shall re
cite the ſayd *Pater noſters* and *Aue Marias* twlu
tymes ouer, in ſtead of their Euenſong
But they that are able, and can finde leiſur
may ſay the Office of our bleſſed Lady, or o
the dead, or the ſeuen penitentiall Palme
with the Litanies, inſteed of thoſe *Pater noſte
and Aue Marias* preſcribed.

7. They that are admitted for Conuerſ

Siſter

ſters, after they haue made their Profeſ-
on, may neuer paſſe to the State of the
rofeſſed of the Quier, and therefore they
ay not learne to ſing, read or write, nor
et may they bee taught to doe the ſame.

8. They may vſe all religious freedome
ith their Superiours, for which cauſe they
ay confidently repayre vnto them if they
ant any thing, or in their labours finde
em ſelues ouercharged aboue ther ſtreng-
es, and both Superiour as alſoe all the
ſt muſt loue them as their moſt deare Si-
ers, and carry them ſelues towards them
all Charitie, beneuolence, and true lo-
ng affection.

9. If at any tyme the Nouices bee ſent
their Miſtreſſe, or the Profeſſed of the
uiar by the Superiour to ſerue in the kit-
ing or ſuch like places, the Conuerſe
uſt ſoe ſeeke to direct them in their la-
urs, that withall they carry them ſelues
wards them with all religious gentleneſſe
militie and diſcretion, neither may they
e more vppon them then is meete in their
oceedings or ſpeeckes, but they muſt with
eetneſſe teach them, when they ſee any
ing worthy to bee amended in them, but
thoſe things which appertayne not to
eir Offices, lett them in forme their Su-
periours

periours of them.

10. Let them auoyde all bitterneſſe amor
them ſelues, but rather lett them ſeeke
nourish that mutuall charitie, which b
ſeemeth them, lett them behaue themſe
ues with all obedience towards their S
periours, whom they muſt reuerence
moſt humble manner, the Religious of t
Quier they muſt honour and reſpect eac
one according to that Eſtate where in ſh
is.

11. They muſt bee very dilligent ar
warry that there happen noe danger
their Fyre or Candle in the places of the
Offices, they muſt ſee that all things b
neate and cleanely, they muſt haue a noa
of all ſuch things as are deliuered to the
vſe and Cuſtody, that they may make a d
accompt and reckoning of all things wh
it shall bee required of them.

12. They muſt bee very carefull and d
ligent that nothing bee vnprofitably waſt
or ſpoyled in their Offices, they muſt alſ
bee very great louers of Pouerty, and in
the places of their labours they muſt ſpea
very ſparingly, and for the moſt parte
things neceſſary, and then they muſt ſpea
with a ſubmiſſiue and lowe Voyce.

TH

THE XVII. CHAPTER.

Of thoſe that are admitted in to the Monaſtery to receaue the Habitt, and to make holy Vowes, and Profeſsion of Religion.

1. AS the Conditions and diſpoſitions of thoſe are, that are admitted into his Congregation, ſuch alſoe will the whole Congregation bee, therefore with great choyce muſt they admitt ſuch as offer themſelues to the Congregation, leſt by admitting ſuch that are vnfitt their ſpirituall progreſſe and vigour of diſciplyne fall and decay:

2. Therefore they are eſpecially to bee admitted into this Congregation, whoe haue giuẽ ſome shew or proofe of their Vertuous life, in the places of their education and former Conuerſation, and whoſe reputation was alwayes held for good, whyle they liued in the World.

3. They that are notably defectiue either in body or mynde may not bee admitted,

nor they that are in danger of continual sickneſſe, the Abbeſſe and the Conuen muſt bee Iudges whether they bee in theſ things defectiue: but yet where there ma bee any doubt or queſtion, they muſt seek for the Counſayle of thoſe, whoſe Iudgmen and experience may aſſiſt them in theſ matters.

4. Widdowes, Siſters, or ſuch as ar neere of bloode, may not bee receaued with out great, Cauſe, nor they very eaſely whoe haue had gouerment ouer others in the world, and were ſubordinate to none, becauſe ſuch are not gouerned but with great difficultie.

5. They that are entred into the lawfull bond of Matrimony, although they haue not conſummated the ſame, may not obtayne admittance without very great waryneſſe and deliberation, nor they whoe haue beene ſuſpected to take vppon them this State of life, by the hard and vnkinde vſage and dealing of their Frends, wherefore if any ſuch shall enter, and shall conceale theſe things, they muſt know that they cannot continew in the Monaſtery, if theſe things doe afterwards come to light; but if the Conuent shall ſee any ſomewhat conſtrayned here vnto, and proceede afterwards according

according to a true and an assured spiritt of Religion, shee may bee admitted, after shee hath yealded due prose and experimenteof her sincere Vocation.

6. Shee that is vnlawfully begotten or is held for such, ought not to bee admitted, except some reason of especiall moment may bee alleadged for her, which reason must bee aproued by the most Voyces of the Religious, before shee bee permitted to enter in.

7. Shee that is in debt or in Processe, may not enter, vntill the debt bee payed, and the Processe ended.

8. Shee that hath receaued the Habitt of another Religious Order, or hath liued in any Monastery of this Order, that obserue not these Statutes and hath there receaued the Habitt of Religion may not bee taken into this Congregation, except vppon most important Reasons.

9. None may easely bee receaued that are aboue seuen and twentie yeares old, yet if they bee such that are expert in reading and song, and are knowne to bee of strong and healthy bodys, they may bee admitted, although they bee thirty yeares ould.

10. For as much as the impediments of those that seeke to enter among you may

bee often very ſecrett, and hard to bee knowne, lett her that offereth her ſelfe to this Congregation bee demaunded, if shee haue any ſuch impediments, whether shee bee able to paſſe with the common dyett, whether shee bee often or ſeldome ſicke, and what ſickneſſe that may bee, of what health or ſtrenght shee findeth her ſelfe for the preſent, whether their parents had any diſeaſe, which may bee feared to bee hereditary vnto her, whether shee bee ſubiect to any Obligation vppon any contract whatſoeuer, whether shee hath publikely celebrated any ſpowſales, or plighted her promiſe of mariage to any man, of all which the Congregation muſt bee planely and perticulerly informed.

11. Further more shee muſt bee demaunded what it was that induced her to haue this deſire, why shee rather deſireth to bee in this Conuent then of another. If perhappes, for that shee hath here of her kindred, or ſome Siſter, or Cozens in the Congregation, who might much inclyne her here vnto, or for the place, Country, or Education, moreouer it muſt Bee inquired of her whether shee bee content to bee ymployed in the baſer ſort of labours, and to bee perpetually exerciſed there in according to her

her State and degree, whether shee bee resolued to endure those things which may helpe to bring her to humilitie, patience, and contempt of her selfe, what qualities shee hath, what difficulties shee hath suffred in making her Resolution, finally what shee hath to dispose of, and what satisfaction shee hath giuen to her Frends, out of all which, if the Abbesse and Prioresse (whoe are both seuerally to examine those that would enter) can draw any thing that may seeme worthy of great deliberation, they shall remitt it to the Iudgement of the whole Conuent.

12. They that after their entrance giue litle hope of their good proceeding in Spiritt, must bee dismissed in good tyme, but with great Charitie, but they that yeald some hope, and yet not soe certayne and assured as may bee wished, their clothing may bee soe long deferred vntill the Conuent bee sufficiently satisfied, yet the Conuent is not bound vppon Charitie to retayne, and mayntayne such among them whoe may rather bee a burthen vnto them then that they are like to make that proffitt in spirit which they should.

13. A certayne number of Religious as alsoe of the whole family must bee appoyn-

ted, according to their certayne temporall meanes and Reuenewes, neither may they admitt more then their Ordinary Reuenewes or Almes are able well to entertayne and nourish.

14. None may bee admitted to bee either of the Quier, or a Conuerse, vppon indiscreete pitty and Compassion; as neither that person ought to bee admitted to bee of the Conuent, whoe hath not a mynde to vndergoe, and endure what soeuer is according to Religion.

15. The Schollers must haue a Vayle deliuered them, before they can bee permitted to come to the Quiar, or Refectory as alsoe a certayne kinde of habitt conuenient to the state and Vocation.

16. Such as are admitted must ordinarely haue a whole yeare before they receaue the holy Habitt of Religion, if it happen otherwise that this tyme bee either preuented or prolonged, lett the Conuent approue the Cause and Reason, that afterwares it may not happen to bee turned in to a Custome.

17. Shee that is admitted may not vrge, or bee to erneste to receaue the Habitt, but lett her onely shew her propensíon, and good desire to proceede in her holy course, and

leaue

leaue the reſt to the diſpoſition of the Conuent.

18. They shall admitt none to receaue the holy habitt of Religion, before shee bee twelue yeares ould, nor may they permitt her to make her Profeſſion before shee bee ſixteene yeares old full compleate according to that which is decreed in the holy Counſayle of Trent, in the twentie fift Seſſion and in the fourth Chapter; and ordinarily lett none bee receaued, that after two yeares cannot make her Profeſſion.

19. The Schollers and Nouices muſt liue in ſilence ſeperated from the reſt, at leſt for the ſpace of eight dayes before their Cloathing and Profeſſion that they may ſeriouſly and maturely conſider of the greatneſſe of the matter they are to take in hand; againe after three dayes are expired after their cloathing, they muſt retourne to their former ſilence, for at leſt eight dayes more, that they may well ponder and caſt with them, by what meanes they may beſt with fruyte vſe that benefitt of god his holy Grace and fauour which hee hath beſtowed vppon them and how they may Zealouſly accomplish thoſe things, which to the honor and ſeruice of God they had before purpoſed and determyned with themſelues.

20. The place of Recreation for the Schollers and Nouices muſt bee different from that of the profeſſed; neither yet may they conuerſe with thoſe, whoe although they liue in the Monaſtery, yet are not there with intention and purpoſe to bee Religious, except for ſometyme the Abbeſſe ordayne otherwiſe.

21. They muſt not ordinaryly bee admitted to make their Profeſſion before they bee eighteene yeares ould, although reaſon may ſometyme perſwade the contrary; as when their Iugdments and forwardneſſe may ſupply the defect of their yeares, and shee that after the yeare of her Probation is found vnfitt muſt bee diſmiſſed.

22. All the Religious muſt receaue from the Miſtris of the Nouices information, concerning the diſpoſitions, Vertues, and aptneſſe, of the Schollers, and Nouices, eſpecially when otherwiſe they cannot haue ſufficient notice and knowledge thereof; But as touching the Conuerſe Siſters, they muſt inquire of the Celarier, concerning what ſoeuer may occur touching them.

23. When the Religious deliberate among themſelues in Chapter concerning the admiſſion of any either to the habiti or profeſſion the Siſter or kinſewoman of the party within the third degree (yea although it bee

the

the Abbesse her selfe) may not bee present, as neither the Mistris of the Nouices, or Cellarier, whyle the Religious doe there debate among themselues concerning those that are vnder their seuerall charges, yet they must bee present when by balloting they all are to deliuer their suffrages and Voyces. The Suffrages of the Religious for those that are to bee admitted for cloathing or Profession, must not bee deliuered by writing, but by Bowles, and they that are to bee admitted must haue more then halfe the Voyces of the Cõuent, and the Cõuent must giue these their Voyces some six Weekes before their Cloathing ãd Professiõ, but especially before the Professiõ, that the Lord Bishopp or his deputy may bee certifyed in fitt tyme of those that are to bee admitted, that hee may examyne thẽ according to that which is decreed in the fife ãd twẽty Sessiõ of the holy Counsell of Trent.

24. They must dispose of al things that any wyse appertayne vnto them, before the day of their Profession, and if they shall not bee found fitt, all what soeuer was any wayes bestowed vppon the Monastery must bee rendred to them backe againe, as in the holy Counsayle of Trent, in the 25. Session and 16. Chapter is enacted.

25. After the Profession the Mistris shall

informe the Prioreſſe of their natures and diſpoſitions, ſoe farr forth as it is conuenient for her to know them, and after their Nouitiate shee shall ordinarely leaue them to the Prioreſſe to diſpoſe of them and to bee ſubiect vnto her in all things, in ſuch ſort as the reſt of the Profeſted for the Quier are.

26. If at any tyme young Children bee receaued into the Monaſtery for their education, let that bee done with great choyce and in regard of a greater good, and whoſe good education (in regard of thoſe things which paſſe in Religion) may proue to aduance them to a greater good: they may not bee receaued before they are ſeuen yeares old, and they may not bee retayned in the Monaſtery after they are paſt fifteene, they may not bee admitted with any burthen to the Monaſtery, excepted it bee otherwiſe ſufficiently prouided for.

27. Whyle theſe Children liue in the Monaſtery they may not bee curiouſly cloathed or adorned, but the Habitt which they are to vſe muſt bee decent, and fitly beeſeeming the place; they may not conuerſe with the Schollers, Nouices, or Profeſſed, but as the Lady Abbeſſe and Prioreſſe shall giue them leaue, neither may they ſpeake or haue

aue any Conuerſation with ſuch as come
nto them from abroade, and when this
atter shalbee permitted them, lett them doe
at a certayne Grate, that muſt bee pecu-
arely appoynted for them, and they muſt
llwayes haue there ſome graue Religious
rdinarely to accompany them, and to bee
reſent with them.

THE THIRD PARTE.

OF THOSE MATTERS that are more extrinsecally and externally appertayning to the Congregation, and Monastery, and are belonging to the Temporalities of the same.

AT GANT.

Printed by Ioos Dooms. 1632.

THE FIRST. CHAP:

Of the Visitor, and Visitation of the Monastery.

1. THE Abbesse with her Convent shall propose to the Bishopp, that hee would vouchsafe to appoynte and constitute some one Visitor of the Monastery, whose authoritie shall wholly in all things depend of the Bishopp; and the place of his ordinary residence must bee at the most but one dayes Iourney from the Monastery, and he must yearely make a visitation of the monastery and that must bee within the Feasts of S. Iohn Baptist, and of the Assumption of the blessed Virgin Mary, if it can possibly bee soe.

2. If at any tyme the Visitation cannot bee made at the ordinary appoynted tymes, the Abbesse shall certify the Convent of the hindrance, and when the tyme of the Visitation approacheth; shee must vse that forme of writing to the Visitour which is sett downe in the booke of Ceremonyes.

 3. The

3. The Conuent muſt chouſe one that is skillfull in the practiſe of Religion, and is a Religious man, who may aſſiſt at the Viſitation. And becauſe the Abbeſſe is likelyeſt beſt to know who may bee moſt fitt for this purpoſe, after shee hath deliberated of the matter with her Affiſtants, shee shall propoſe two or three to the Conuent, leauing free vnto them to chuſe one of them or ſome other, as may ſeeme meeteſt to them.

4. During the Viſitation all muſt yeald their accuſtomed obedience to the Abbeſſe, and other Superiors, in thoſe things that appertayne to ordinary diſciplyne, neither may they require of the Viſitor leaue to doe any thing before they haue firſt warned the Abbeſſe thereof.

5. The Abbeſſe muſt deliuer a noate of all the names of her Religious and Family to the Bishopp or Viſitor, when hee commeth to viſitt, and shee muſt write downe what Office, euery one beareth in the Monaſtery.

6. To the end that euery one with better aduiſe may declare to the Viſitor their mynds, and difficulties, they shall deliuer vnto him in writing what they would ſay vnto him. And all muſt haue free acceſſe

to

to the Visitor, that in any sort appertayne to the Monastery. But they that cannot write, may explicate to him their myndes by word of Mouth.

7. They shall auoyde and fly all kinde of exagerations in those things that they write and propounde, and they shall onely make a naked Relation of the matter, and they must maturely ponder with themselues, whether their Superiors could not haue sufficiently of themselues amended and reformed those things which they declare vnto the Visitor or whether at leastwise the Superiors vnderstoode the case, that they might thereby haue prouided some remedy for it.

8. Those things that are to bee conferred about whith the Visitor (besides that which of himselfe he may enquire or examen) may bee reduced to these heads. The defects of good obseruation of the Rule, or Statutes, those things that belong to Chastitie, Pouerty, Obedience, and Clausure. to much Conuersation with seculer people, danger of scandale, occasion eithēr offered or permitted of breach of peace, and disunion of myndes, want of necessaryes for their life and dyett, comming from those whoe of duty should haue mad due

prouision, vnprofitable expences and exceſſe in anything: notable defectes in the Abbeſſe, ghoſtly Father, Chaplaynes, or in the reſt of the Superiours, Officers, and whatſoeuer els may ſeeme to bee greatly hurtfull to the good of the Monaſtery.

9. The bookes of accomptes, and the ſome of the Prouiſion they haue made, muſt bee shewed to the Viſitor, as vnto him alſoe muſt bee declared, what is lett, and in what manner and by whoſe ayde and aſſiſtance, more ouer hee muſt ſee the Orders left them by former Viſitours, and eſpecially thoſe of the laſt Viſitation (if any thing were left in writing) all which their Orders and Ordinations are to bee committed to writing, but yet they may not bee ioyned to the Statutes, becauſe they are to bee thought onely ſuch things, as are onely accommodated to certayne tymes and perſons.

10. If any would deliuer her Complaynte to the Viſitor, lett her ſee that shee doe it vppon a good ground, freing her mynde from all Paſſion, and shee muſt onely mention thoſe things that are of moment. If any thing bee found to bee deuiſed, or to diſcouer in them any notable Paſſion, the offendor

offendor must expect a good Pennance (which the Visitour is to impose) according to her desertes.

11. If any Complaynte should bee deliuered vpp against the Abbesse, or any of the Superiors, or of the Religious, the accused may neither directly or indirectly, goe about to finde out the Authors of the sayd Complaynte; neither may shee shew any signe of any greife or disgust against any, if by any circumstances she may thinke that she haue discouered the Author thereof.

12. When the Visitor entreth in to the Inclosure the Abbesse; Prioresse, and Assistants shall allwayes accompany him, whyle there hee remayneth, neither may they conceale any thing from him, which hee ought to see, or wherewith hee ought to bee acquainted.

13. None may tell vnto any other any thing that the Visitor inquired of her; or where of hee examined, neither shall shee signify her suspicion of any thing that was sayd, or done with the Visitor, and if by any meanes the sayings, or doings of others shall happen to come to her knowledge, shee may not bewray it to any other, except the Visitor giue her leaue, vnder

payne of being disabled to all offices afterwards and of other punishment which the Visitor shall please to enioyne.

14. What soeuer shallbee suggested or ordayned by the Visitour the Abbesse and Conuent must receaue with due reuerence: neither may they directly or indirectly make their recourse to any other seculer or ecclesiasticall person, but to him selfe or his Assistant (before named) or to the Bishopp, or his Superior; and if at any tyme any shall dare to seeke for remedy of those things, that belong to the Office of the Visitour and Bishopp, by seeking to any seculer or Eccleſiasticall Princes, or Magistrates, the Abbesse and Conuent shall iudge and condemne such for vnquiett persons, for as much as they trouble the common peace of the Conuent, and soe punish them by separating and debarring them from the Conuersation of the rest.

15. If any of the Professed would at any tyme write to the Bishopp or Visitour, shee shall haue free liberty to doe the same, and shee may deliuer her letters to the Thourier, who may not (vnder payne of losse of actiue and passiue Voyce for euer, and of other punishments which by the Chapter may bee enioyned her) discouer to any, that euer shee

hee receaued any ſuch letters to bee addreſſed vnto them, except the Religious that deliuered them vnto her, doe leaue it in her freedome and diſcretion; what shee receaued to bee ſent vnto them, shee muſt ſee that shee deliuereth to a fayth full Meſſenger, or to him whoe is eſteemed ſuch an one, ſoe that it will not bee likely that the ſending of ſuch letters will euer come to the notice of the Superiors, or of others by his meanes.

16. Neither may the Abbeſſe or any other Superiors either Directly, by any wayes, ſignes or outward shew of Countenances, hinder the free writing of their Religious to their Superiors (to witt the Bishopp or Viſitour) vnder payne of ſuſpention from their Offices, and other greater penalties to bee inflicted on them by the Bishopp.

THE II. CHAPTER.

Of the Family of the Monaſtery and of ſuch as liue out of the Incloſure.

1. THE Monaſtery muſt haue for their Ghoſtly Fathers ſuch as are modeſt, prudent, and learned, and firſt the Conuent muſt bee well informed of their

ſufficiency, Vertue, and honeſty before they are to bee admitted; alſoe their Chaplaynes, Phiſitions, and Chirurgions, muſt bee of modeſt life and good fame.

2. The Conuent muſt entertayne noe ſeruant that is not modeſt, or is noted for any perticuler cryme, or in his apparell and outward cariage is lighter then reaſon would.

3. All theſe Seruants muſt goe to Confeſſion and the holy Communion once euery Moneth, and they muſt obſerue all ſuch Ordinances, as they ſhall receaue from the Abbeſſe, Viſitor, or the Cellarier.

4. Noe woman of what ſoeuer State, dignitie or Condition shee may bee, can bee permitted to liue or dwell with thoſe of the family: that all occaſion of ill ſuſpition and badd toungs may bee wholly takē away.

5. Hee that is choſen for the Steward or Procurator of the Monaſtery by the Conuent, muſt bee ſuch a one, as is graue, godly, prudent, and hee muſt not bee charged with wife, or Children, hee muſt dilligently attend to the Affayres of the Monaſtery, procuring ſtill the proffitt thereof. with the good edification of ſuch abroade as hee dealeth with all and the Abbeſſe and the Conuent muſt bee aſſured of his honeſty,

ly, and fidelitie, in thoſe things that are committed to his care and diſpoſition.

6. Hee muſt bee obedient in all things to thoſe Officers that haue authoritie from the Abbeſſe to commaunde him, and hee muſt haue ſome certayne howers, where in hee muſt repayre vnto them, but eſpecially to the depoſitair, and Cellarier, vnto whom the care of the dayly prouiſiones doe principally belong.

7. Hee muſt haue a booke where in hee is to ſett downe all his receipts and expences, and once a weeke hee muſt receaue of the depoſitair, that which ſhall ſuffice for the neceſſary prouiſions of that weeke; and when hee receaueth any money, hee muſt deliuer her a Bill where in hee ſhall acknowledge the receipt and for what vſe hee receaued it.

8. Hee is to vnderſtand that hee can take nothing vppon creditt, without the leaue of the Abbeſſe deliuered him in writing, except for ſome matter of litle moment, and hee ſhall incontinently pay for what hee receaueth, or take care that it bee payd, neither may hee euer bee debtor for aboue twentie Florens, except the Abbeſſe and diſpoſitayre bee conſenting there vnto.

9. If hee ſhall receaue any money due

to

to the Monaſtery, vppon what title ſoeuer hee muſt deliuer it vpp preſently to the depoſitayre and of her receaue an Acquittance for the receipt there of.

10. Hee may not vndertake noe Proceſſe or call any into law without the knowledge of the Abbeſſe and Conuent; and if att any tyme hee shall vndertake any ſuch matter, hee muſt demaund the Counſayle of ſuch as are skillfull, whoſe aduiſe hee may follow, and before any Suytes bee' commenced (hauing firſt acquainted the Superiour there with) lett him offer to put the matter to agreement, and Compremiſe.

11. Hee muſt often render an accompt to the Abbeſſe of thoſe things, where in hee dealeth, and hee muſt like a good and faythfull Seruant in forme her of all ſuch things, as hee thinketh wilbee profitable for the Monaſtery, and hee muſt ſuggeſt vnto her at what tymes all Prouiſions are to bee made, that by theſe meanes, Coſts and Charges may bee moderated; and lett him ſee that what hee buyeth bee good and profitable for the Monaſtery.

12. Hee shall certify the Abbeſſe of whatſoeuer hee findeth to want neede of reparation; and if hee shall thinke any thing fitt to bee ſould, or otherwiſe to bee imployed, lett

ett him not attempt any such thing without her knowledge, or in lesser matters, without at least the knowledge of the depositayre.

13. Lett none bee admitted to eate with the Chaplaynes or Seruants without the Consent of the Abbesse, who must not grant easely hospitalitie to seculer people (except some singuler obligation require the same) and then lett it bee done in some place without the Bowndes and Circuit of the Monastery, where notwithstanding due regard and care must bee hadd of religious Frugalitie.

14. The Steward must not permitt that any thing bee vnprofitably spent and consumed, and if any thing bee ouerplus, lett him take care that it bee brought backe againe, to bee kept for those vses the Superiors shall approue; and hee must haue care of all the Seruants, and must dilligently see that euery one doe their duty and that they liue not idlely.

15. At what tyme soeuer hee requireth of the depositayre any Originall Writings, Registers, Charters, or other Instruments, lett him sett downe in writing that hee receaued them from her, vppon such a day, which writing shee must deliuer againe

vnto

vnto him, when hee hath reſtored the affore ſayd things.

THE III. CHAPTER.

Of beſtowing and letting the Goods of the Monaſtery.

1. WHatſoeuer is giuen to the Monaſteryes vſe, through the pious liberalitie of good people, is to bee eſteemed as applyed to Chriſt our Lord, or to the Religious as his poore membres, that there by being freed from all care of temporall mattets, they may the better attend to the Seruice of his diuine Maieſty; and therefore they muſt interprett that whatſoeuer temporall goods they haue, or receaue, they muſt imploy in ſuch ſort as may beſt ſtand with the honour of God, and may ſeeme to bee moſt agreable to the Intention of the giuers.

2. If the Rents of the Monaſtery, and donations of good people ſhould grow to that greateneſſe, that, (the number of the perſons liuing in the Monaſtery, and the difficulties which may happen well conſidered) they may ſeeme ſuperfluons or not neceſ-

eceſſary, nor decent for a Religious State; nen the Abbeſſe with the content of the Conuent may apply them to ſome pious ſes, as to the ſuſtentation of poore famiies, bringing vpp of poore Schollers in earning and all ſuch like godly workes, as nay beſt aduance the good of Religion and eruice of God.

3. The Abbeſſe her ſelfe and by her wne authority, may diſpoſe of thoſe things hat are of leſſer valew, or giue ſome things n way of gratitude, yet ſhall shee ſett dovne in a booke, what, to whom, and to what end, shee hath giuen any thing, that t may bee shewed to the Viſitor if it should eeme neceſſary.

4 The Abbeſſe may not giue vppon coour and prætext of Seruice done, more then uſtice beeſeeming a Religious State may xact. And if at any tyme any peculier Conſideration bee to bee had of ſome pertiuler perſon, and that ſome notable thing s to bee added to his wages, lett that bee lone by the conſent of the Conuent.

5. The Abbeſſe muſt haue in her keeping Regiſter of all the Lord shipps, landes, and poſſeſſions of the Monaſtery, and of the yearely Reuenew which shee draweth from uery one of them, what was receaued when

when they were laſt let, whether any poſſeſſion bee lett for terme of yeares, together with the names of ſuch perſons as occupy them.

6. The Abbeſſe may not lett any poſſeſſions of the Monaſtery, without the conſent of the Conuent, whom shee muſt in forme how much they yeald yearely, and what the opinion of thoſe that are moſt practicall in ſuch affayres is here in, and lett ſuch men bee herd by the Abbeſſe, Prioreſſe, and depoſitary, who are skillfull and of good Iudgment in ſuch affayres, that the Conuent may bee the more fully informed, and ſoe may the better iudge there of, and let the Conuent vſe ſuch perſons, whom none may ſuſpect that they will draw any thing to their owne priuate lucre, and gaine, or to the benefitt of their Frends.

+ 7. They muſt vnderſtand that noe Eccleſiaſticall goods can bee lett aboue the terme of nyne yeares, without the obſeruation of ſuch ſolemnities, as according to law are required, in the alienation of the Church goods, neither may any letting bee renued during the tyme of the former leaſe, more then for one yeare for the Tythes, and at moſt for three yeares in reſpect of other proffitts, before the end of the Rent that runneth,

unneth, neither may they take more then x Florens for an earneſt penny, for re-ewing of the ſayd Rent.

8. If any lettings of ſuch goods should ee made by anticipating the Rent before and, they may noe wayes binde ther Succeſ-ours, as is decreed in the 11. Chap. of the 25. eſſion of the Counſayle of Trent. Therefore the Monaſtery will lett forth their poſſeſ-ions for any long tyme, or bynde themſel-es for any money receaued; it muſt bee one by them whoe according to law are ble to grant it.

9. In the Monaſtery nothing may bee made y the Religious to bee ſould, except ther ouerty want or neceſſitie driue thē thereto.

10. If their Originall writings, Regiſters, nſtruments, and monuments should hap-en through ouldneſſe, Rottenneſſe, or euill eeping to bee ſpoyled or corrupted, the Ab-eſſe and depoſitayre muſt take Care to haue hem authentically coppyed out, and well ept, and if it happen that the ſayd writings are to bee communicated or shewed to any lett him teſtify vnder his hand and writting what hee hath receaued; neither may the Abbeſſe and depoſitayre deliuer to any the ſayd publicke Inſtruments whithout the Conuent bee alſoe aſſenting there vnto.

11. Those that are to per vse their writ ings must bee very fayth full, of whose ho nesty and fidelitie there may bee noe doubt and the Conuent must haue certayne trust Frends whom they may vse in this matter neither is it conuenient that they commit their affayres and State, onely to hyrelings

THE IV. CHAPTER.

Of the translation of the Religious from one Monastery to another.

1. THE translation or change of the Religious from one Monastery to another may not bee made, except very great reasons perswade the same; and the sayd reasons must bee allowed by the Bishopp and by the Conuent, from which they are sent, as also by that Conuent whether they are to goe, and it must bee very profitable for the peace and quiett, or at leastwise for the spirituall good of both.

2. None may deale either directly or indirectly: with any person about her owne translation; but onely with her Superiors, and that, onely by propoling the matter vnto them, but noe wayes vrging there vnto, that soe they may leaue it in their full liber-

tie

rie to determyne therein, what they shall thinke good.

3. When any new Monastery is to bee begunn, it shall ly in the power of the Abbesse and Conuent to make choyce of thoseper sons that are to bee sent to the beginning there of.

4. When any of the Religious are sent to supply the want of another Monastery, it must bee done with the consent of the Bishopp, Abbesse, and Conuent, from whence they are taken, and when but one is granted; shee shall haue an other Religious to accompany her thither, and with her some graue matrone; with whom the sayd Religious may retourne backe againe, if shee bee to retourne backe againe.

5. When they are to goe from one Monastery to another, they must receaue in writing from the Bishopp, or the Visitor by what way they are to passe, neither may they goe out of, that way, and they must allwayes repayre to the Rellgious houses especially of their owne Order and Congregation; if conueniently they may.

6. The Religious that is sent from one Monastery to another of the same Order and Congregation, shall make her Vou of Obedience in Chapter to the Bishopp and Abbesse where shee shall reside, and there

shee shall obſerue all the laudable Cuſtomes of the ſame place.

7. Shee that is ſent shall haue her place in the Conuent according to the tyme of her Profeſſion, and shee shall participate of all the priuiledges of the Monaſtery to which shee is ſent; and if the day of her Profeſſion, fall vppon the ſame in which ſome of the Monaſtery were profeſſed, the, profeſſed of that Monaſtery shall preſide and haue the Prioritie.

8. Shee that is tranſlated to another Monaſtery may not ſpeake of any of the defects of any of that Conuent from which shee was tranſlated, neither may shee extoll the Religious of one Conuent, that shee may ſeeme there by to detract or diminish any thing from the Creditt of the other, and if shee perceaue any thing to bee in vſe and obſeruation in the other Monaſtery, which is not obſerued in the Monaſtery where shee dwelleth shee may propoſe it to the Viſitor, Abbeſſe, or Superior but shee may neither directly or indirectly ſpeake there of to the other Religious except from the affore ſayd Superiors shee haue licence to doe the ſame.

9. Shee that for her greater peace and more perfection is ſent to another Monaſtery

ſtery, if shee trouble the peace and quiett of that Monaſtery, and carry her ſelfe in troubleſome manner, shee muſt bee ſent backe againe to her former Conuent, that there the ſuperiours may ſoe diſpoſe of her as in our Lord they shall thinke beſt for her owne good, as alſoe for the good of the Conuent.

THE V. CHAPTER.

Of the Vnion and Combination of the Monaſteryes of this Cougregation amongſt themſelues.

1. A Combination and vnion of diuers Monaſteryes liuing vnder the ſame Rules and Statutes doth make very much for the increaſe of Religion, good diſcipline, and true Charity amongſt thoſe that liue in them; Therefore the Superiours of the ſeuerall Monaſteryes of this Congregation muſt endeauour to nourish among theſelues by their often mutuall correſpondence, writing, and letters this pious Coniunction and charitable affection, whereby it will come to paſſe that where as the ſeuerall Conuents of this Congregation will

make one body among themſelues by meanes of this Combination ſoe will they alſoe be made partakers of all thoſe priuiledges, graces and ſuch like holy meritorious workes, which the reſt either ioyntly or ſeuerally doe enioy or exerciſe.

2. Therefore theſe Monaſteries liuing vnder the ſame Rule and Statutes, ſhall healpe and aſſiſt each the other, when they ſuffer any neceſſitie; as may happen through plagge, fier, vniuſt perſecution, and the like; yet that muſt bee performed herein by each Monaſtery, which by the Iudgment of the right reuerend Lord Bishopp, and Viſitor ſhalbee appoynted and determyned.

3. When ſoeuer any Monaſtery of this Congregation ſhall chance to bee vniuſtly wronged or oppreſſed, the reſt ſhalbee obliged ioyntely to defend their right, and in thē their common good; and they muſt dilgently labor that what ſoeuer may appertayne to the ſpirituall or temporall good there of, they may by any good manner deliuer from the vniuſt aſſaults and oppreſſions of others.

4. The Religious by thoſe Conuents with whom they haue this Society, muſt bee intertayned in their Monaſteries, and they ſhall bee ſubiect to the Abbeſſe or Superior, ſoe long as they remayne therein.

5. If

5. If any Religious in this sort intertayned in any Monastery, should chance there to end her life, let that bee there performed concerning her buriall, which is accustomed to bee performed to those, that are resident in the same Monastery; But the Monastery from whence shee came, must fullfill those Masses, and suffrages for her Soule, which it doth for others.

6. When in any Monastery of the Congregation an Abbesse is to bee chosen, the other Monastaries whoe shall haue notice of this election, shall sing or cause to bee sayd a Masse of the holy Ghost for the same; and the Superiours shall write one to the other of the decease of such Religious as depart this life in their seuerall Monasteryes, that there by they may bee made partakers of the merits, and deuoute prayers of their fellow Sisters.

7. Who soeuer is chosen Abbesse of any Monastery, must with all conuenient expedition write to the other Abbesses of this Congregation; and shall offer them her assistance in all those things, that may any wayes concerne the spiritual and temporall common good of the whole Congregation.

8. All the Monasteryes must depend vpon the first Monastery, from whence they

first proceeded, or to which they were conioyned by the admission of the same Statutes; soe that they must deferr the prioritie to the same, and they shall beare it a peculier respect, and whatsoeuer (concerning Religious perfection) is done there in, the rest must follow and performe the same, framing and forming themselues to the imitation and gouernment there of.

9. If any Monastery by not obseruing fully the Statutes shalbe notably altred, and changed from the first, and soe from the rest, It shall bee depriued and loose all those priuiledges, which is enioyed by reason of this Vnion, recept it recall and reforme it selfe.

10 If the first Monastery should notably fayle in disciplyne and Spirrit (which God for didd) it shalbee depriued of the priuiledge of priority ouer the rest, and the prioritie shalbee transferred to the second, and if that should in like sort proue defectiue then it must goe to the Third, and thus in all the rest; otherwise the prioritie must stand according to the antiquitie of the Monasteryes, and of their vnion and Combination with the rest.

11. These are the Statutes and Constitutions of this holy Congregation, compiled

ed for the more perfect and better obser-
uation and keepeing of the most holy Rule
of the most glorious Father and Patriarch
Sainte BENEDICT, which all though
they ought to bee of highe esteeme and
authoritie with the Religious, and Children
of this Sodalitie, and consequently to bee
præcisely kept by them, soe farr forth as
their diuers and sundry regular imploy-
ments may require, or occasion may bee
offered, yet they impose not further obli-
gation vppon their Consciences, then the
very nature of the things, and reason it
selfe shall require or in force, yet they are
greatly obliged in Conscience to obserue
those things that are appoynted touching
the Election and deposition of the Abbesse
as alsoe those things that concerne the
Correction of most greueous faultes, where
by any may deserue to bee seperated from
the Company of the rest; moreouer euery
one is obliged neuer to require or to per-
mitt that more liberty bee admitted, then
the Rule and the Statutes will yeald vnto:
but if any thing bee brought in, or prac-
tised, which is not sett downe in the Rule
or Statutes, that must bee to greater perfec-
tion and austeritie; and it shall onely be-
long to the right Reuerend the Lord bis-

hopp, or Visitor, to explicate the sense and meaning of the words and Clauses contayned there in, if there may happen any doubt or Controuersy there in; to whose Verdict and Iudgment euery one must stand in this matter; therefore for as much as all the professed Religious in this Congregation ought to obserue all the Statutes according to that sense and me aning which the Bishopp or Visitor shall admitt (as hath beene sayd) none may bee suffered to make their Profession amoug you, whoe shall not first promise in the Chapter house (according to a certayne forme of writing seet downe in the booke of Ceremonyes) that they will accept of any reformation, proceeding from the Bishopp corformable and agreable to the Rule and Statutes, and that they will not admitt any greater liberty, then the Rule and statutes will permitt, and this their purpose sett downe in writting they shall confirme with their owne hand, and deliuer it to bee kept in the place of their other principall writings and monuments.

The End of the Statutes.

THE CONFIRMATION OF THE STATVTES.

MATHIAS *by the grace of God, and of the holy Sea Apostolike Arch Bishopp of Machlin to our welbe loued Daughters in Christ the Abbesse and Conuent of the Blessed Virgin Mary of the Order of S^t. Benedict residing in the Citty of Bruxelles subiect to vs by ordinary right heath in our Lord. Although the Rule of the holy Father Saint Benedict which you professe bee written, and sett downe with a certayne kinde of deuine prudence, and*

and ,wisedome, soe that it truly deserueth, and ought to bee estemed euen of it selfe to bee an absolute and perfect guide and directory of good life, to such as follow the same; Yet for as much as diuers præcepts there of are some what generall, and therefore are diuersly vnderstoode, and obserued by diuers, according to the diuersitie of their natures, and Countrayes, your piety and zeale of perfection was such, that you made your humble supplication to the holy Father the Soueraigne Bishopp of Rome, that by vs you might haue certayne Statutes and Constitutions, in perticuler de termining the sayd Rule, to bee by vs deliuered to you, confirmed for you, and by our Commaundment to bee imposed vppon you that (as by the motion of Gods spiritt you vehemently desire) you

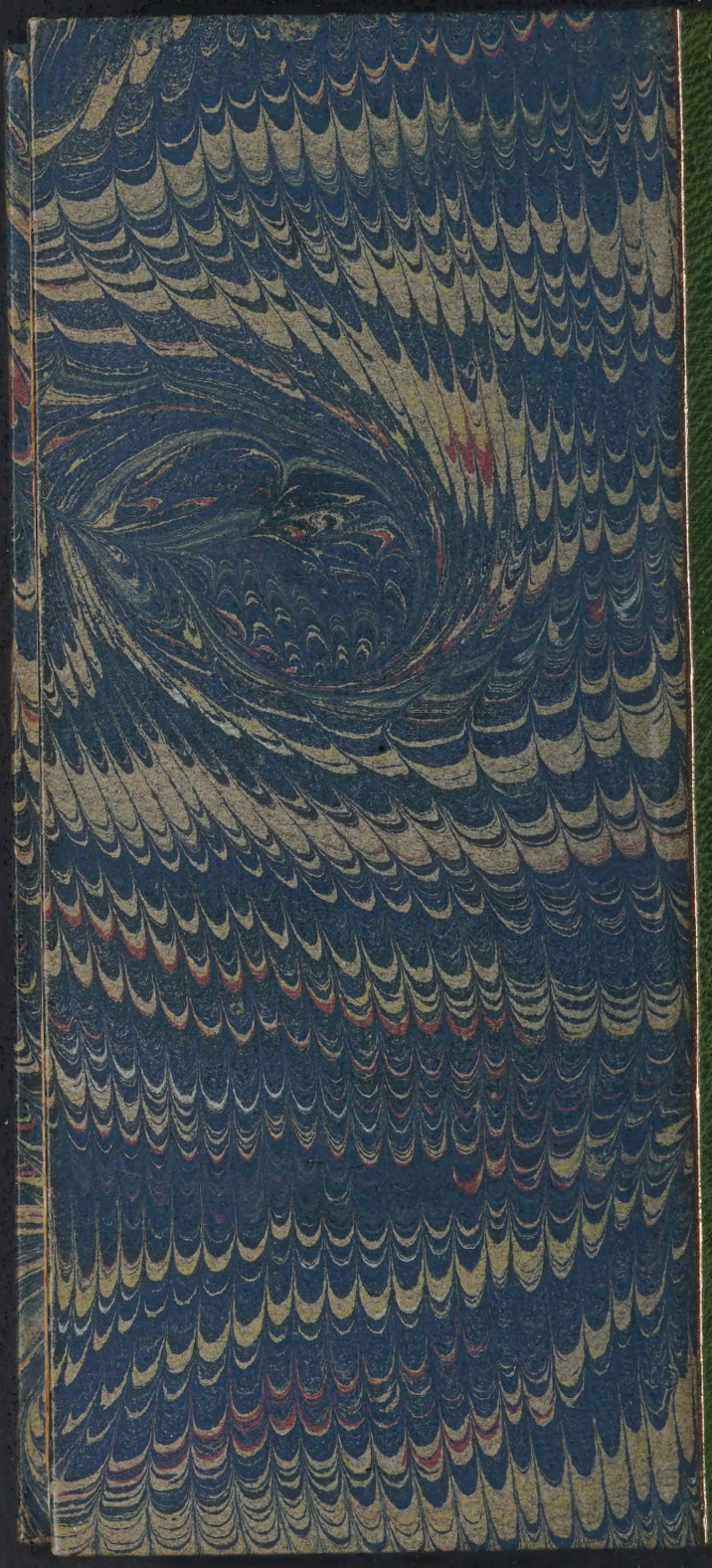
may

may by them bee directed to the exact and vniforme obſeruation of the ſayd Rule; But wee knowing right well our owne imperfection, would not truſt only to our ſelues in this matter, but wee would vſe the helpe and Counſayle of diuers men well ſeene and experienced in Monaſticall manner of life, for the beſt compiling of theſe Statutes, yea and when they were ſoe compiled, wee would not ſoe haſtely commaunde you to keepe them except that firſt you had fully tryed for more then the ſpace of a whole yeare, whethere your humane and naturall infirmitie could obſerue them; after which your triall, when you had declared and made knowne to vs your promptitude and willing myndes, wee thought good to confirme them by the authoritie of the ſayd holy Fater delegated vnto vs for this

this mater by a ſpeciall Breue directed to vs, as by theſe our preſent letters wee doe now confirme them; Commaunding both you, and all your Succeſſors to obſerue and keepe them perpetually and purely. In truth where of wee haue ſubſigned and firmed theſe with our hand and Seale in Bruxelles the ſeuen and twentith of Iuly Anno Dñi. 1612.

MATHIAS Archiepiſcopus
Mechlinienſis.

NOTE

NOTE that the wordes interliued in a diuers Carecter are onely obſerued by this monaſtery of Gand, by grant of his lordshipp whoe att leſt for the preſent iudged it fitter. For vs to ſinge our office ouer night and keepe onely one refectory though ſome for health are ordained to eate flesh when the comunity eateth fish.

9151428
29Se 2021